

BRAHMA SUTRA

CHAPTER 1

2nd Pada

1st Adikaranam to 7th Adhikaranam

Sutra 1 to 32

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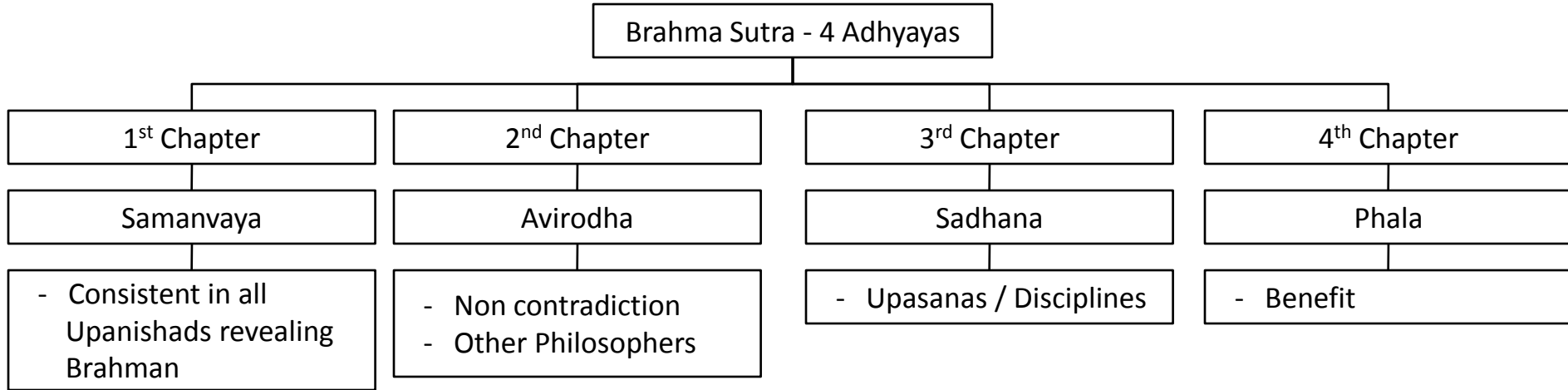
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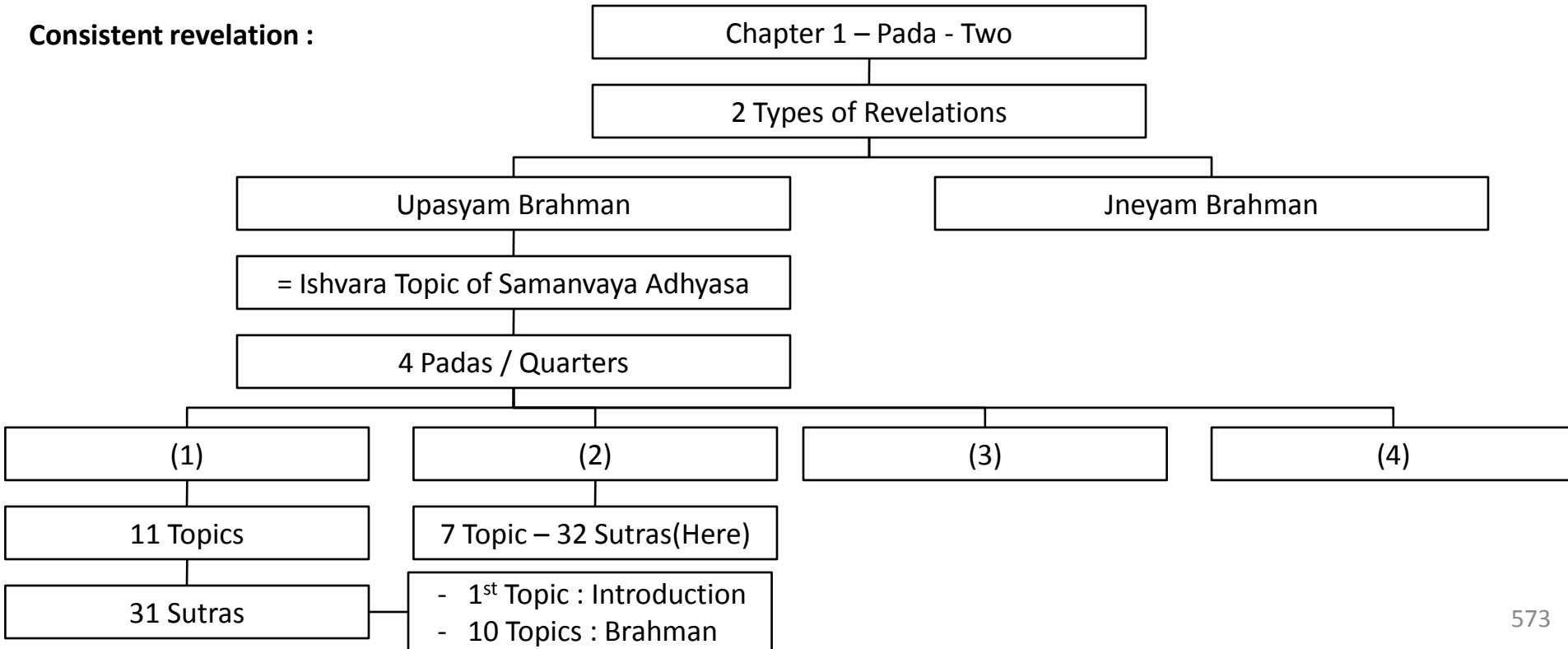
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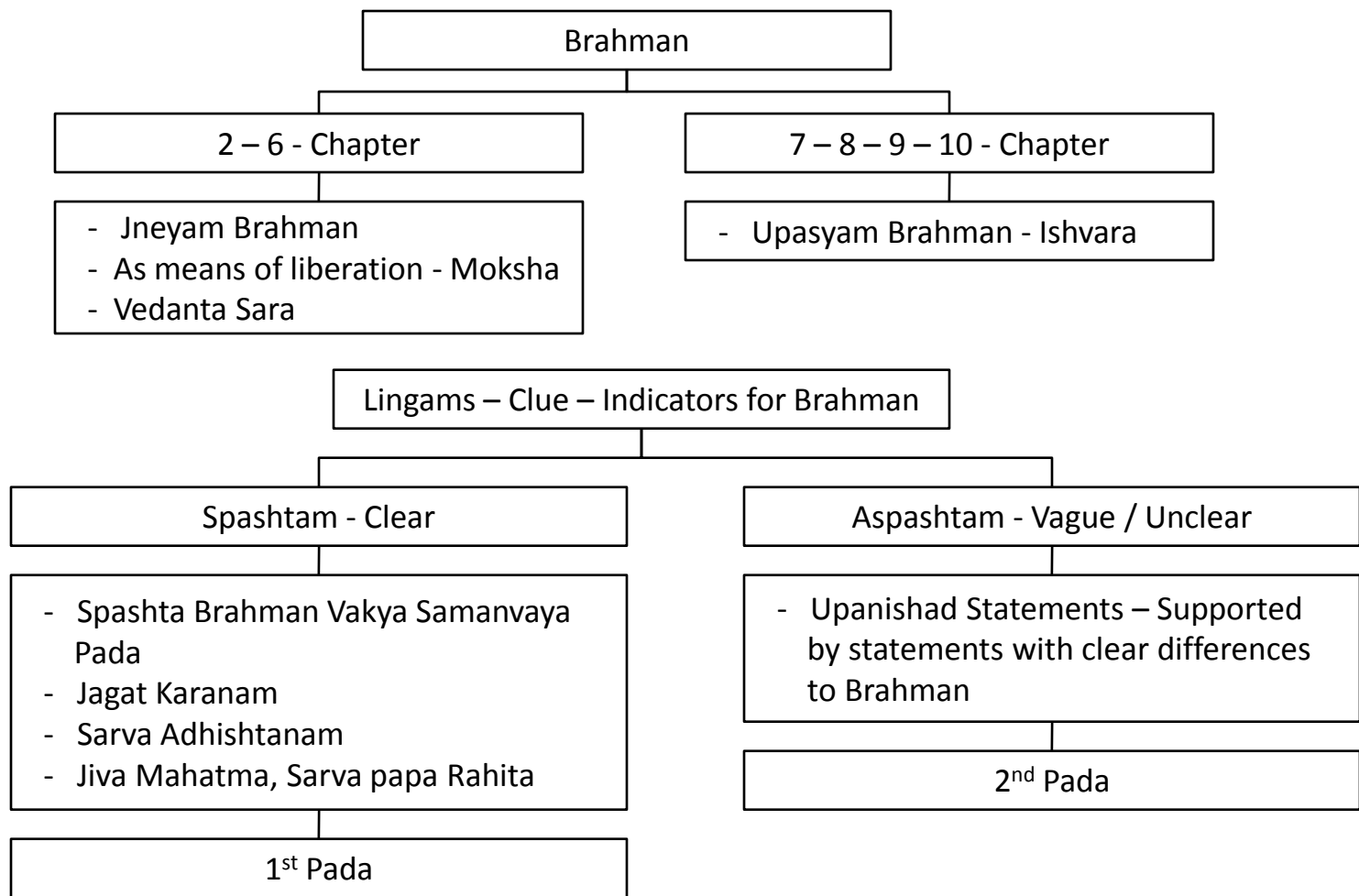
Lecture 64

Introduction :



Consistent revelation :





- Central theme of all Upanishads – Brahmani Eva Tatparyam.
- Exercise called Mimamsa – Vichara, Analytical Process of Establishing Brahman.
- Uttama Mimamsa Sutrani = Brahma Sutra.
- 2nd Pada – 7th Adhikaranam's – 32 Sutras grouped, Divided, Classified start here.

सर्वत्रप्रसिद्धोपदेशात् ।

Sarvatra prasiddhopadesat

(That which consists of the mind 'Manomaya' is Brahman) because there is taught (in this text) (that Brahman which is) well-known (as the cause of the world) in the Upanishads. [1 – 2 – 1]

Chandogyo Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १

Sarvam khalvidam brahma tajjalaniti santa upasita
atha khalu kratumayah puruso yathakraturasmimlloke
puruso bhavati tathetah pretya bhavati sa kratum kurvita II 1 II

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3–14– 1]

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

Manomayah pranasariro bharupah satyasankalpa
akasatma sarvakarma sarvakamah sarvagandhah
sarvarasah sarvamidamabhyatto'vakyanadarah II 2 II

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

General Analysis of Adhikaranam : Topic : 8 Sutras

- Chandilya Rishi - 4 Mantras.

1) Vishaya Vakyam :

Chandogyo Upanishad :

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- Upanishadic statement taken for Analysis.

Chandilya Upasana :

- Object of Meditation – That which has Manas Upadhi, instrument, Medium of interaction.
- One who has Pranas as his Body, Chaitanya Svarupa – Aarupaha (Formless), Gunas Upasya Vastu.

Debate - Confusion :

- Manomayah Visishta Upasyam Visishtam is Jiva or Brahman? Why Debate?
- Brahma sutra always takes up controvertial topics.
- Yatu Asandigdam – (Controversy / Doubt)
- Yatu Saprayojanam – (Enquiry Should be beneficial)
- Tatu Vicharyam. Fan is functioning – No Vichara Required.
- Kaka Danta Parisheya Nyaya, How many teeth crow has? Useless Pursuit.
- Upanishad gives descriptions of Brahman and Jiva as Upasya Vastu.
- If Brahman Lingam or Jiva Lingams alone are there, No Controversy.

Siddanta :

- Manomanadhi Visishtam Braheiva

Purva Pakshi :

- Mano Mayadhi Visishtam Jivaha Eva - 8 Sutras

General Analysis of 1st Sutra :

Siddantin :

- Brahman because 1st mantra begins with Brahman – Chandogyo Upanishad : Check previous Verse.

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- Important verse of Upanishad.
- Idam Sarvam Brahma Khalu, Idam Sarvam Jagatu Brahman Eva Tat Jalan – Description of world is that water.
- Tat jam and Tat lam and Tad Anam.

Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

yaḥ sarvajñaḥ sarvavidyasya jñānamayaṁ tāpaḥ |
tasmādetadbrahma nāma rūpamannaṁ ca jāyāte || 9 ||

From the Brahman (The supreme reality) who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of knowledge, are all these produced: the creator, names and forms, and nourishment for all. [1 – 1 – 9]

- World = That which is Bought out from Brahman = Brahman Janyam.
- Tasmin Brahmani Leeyate iti Jalam world = That which resolves into Brahman.
- Tad Anam – Tena Brahmanaha.
- Aniti Jivati Tishtati An = To Breathe, Survive, exist, Sthithi.
- Brahman = Srishti Sthithi Laya Karanam of World.

World	Brahman
<ul style="list-style-type: none">- Tat Jalanam- Brahman Karyam- Brahman Vivartam	<ul style="list-style-type: none">- Jagat Karanam

- Yasmat Tat Jalam Sarvam.
- Since everything is Brahman Karyam, Tasmat Sarvam Braheiva.
- Ornament = Gold because it is Gold Karyam.
- Furniture = Wood because it is Wood Karyam
- World = Brahman Because it is Brahman Karyam.

- Yadu Tat Atmanam Tatu Karyam, from what one comes, it remains in the same.
- Whatever is born of Anything that is of that nature only.
- Wood Karyam – Wood Rupa, Clay Karyam – Clay Rupa.
- Fiber Karyam – Fiber Rupa, Brahman Karyam Jagat – Brahman Rupa.
- Jagat = Brahman Karyam – Ghatavatu.
- Brahman Arpanam. Braheiva Amrutatvam Purastat.
- Sarvam Khalu Idam Brahman, Everything is Ishvaraha. Therefore Shantaha.

Baja Govindam :

शत्रौ मित्रे पुत्रे बन्धौ
मा कुरु यत्नं विग्रहसन्धौ
सर्वस्मिन्नपि पश्यात्मानं
सर्वत्रोत्सृज भेदाघज्ञानम् । २५ ।

tvayi mayi chaanyatraiko vishhnuh
vyartham kupyasi mayyasahishhnuh
bhava samachittah sarvatra tvam
vaajnchhasyachiraadyadi vishhnutvam

In me, in you and in everything, none but the same Vishnu dwells. Your anger and impatience is meaningless. If you wish to attain the quality of Vishnu soon, have Sama Bhaava always. [Verse 25]

- Whom are you angry with..Shantaha.
- Do Upasana of Brahman, Sarvatmakam – Brahman Upasita.
- Kratu Mayaha Purushaha, As a man Thinks, so he becomes mentally and Physically.
- Anjaneya Upasana. Teaches Dance - Washes like lady.
- Husband takes wife features, Purusha = Dhyane Mayaha, Kratu Mayaha, Dhyane Vikara Butaha.
- Product of his own meditation, constant pre-occupation in mind.

Gita :

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being. [Chapter 8 – Verse 6]

- Ishvara becomes object of meditation in this life.
- In next life, he will be completely transformed into what he thought of...
- Jada Barata... Constant deer thought – Became Deer.

Gita :

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८.७ ॥

Therefore, at all times, remember Me and fight, with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

- As person thinks in this life, he becomes after death.

Conclusion :

- May a person monitor his mental life and do appropriate Meditation.
- Monitor Physical life....
- Monitoring mental biography more important.
- We generally don't monitor mental, biography because world and society doesn't know it.

We bother about :

- Shirt not under the shirt – Which comes us healthy.

Chandogyo Upanishad :

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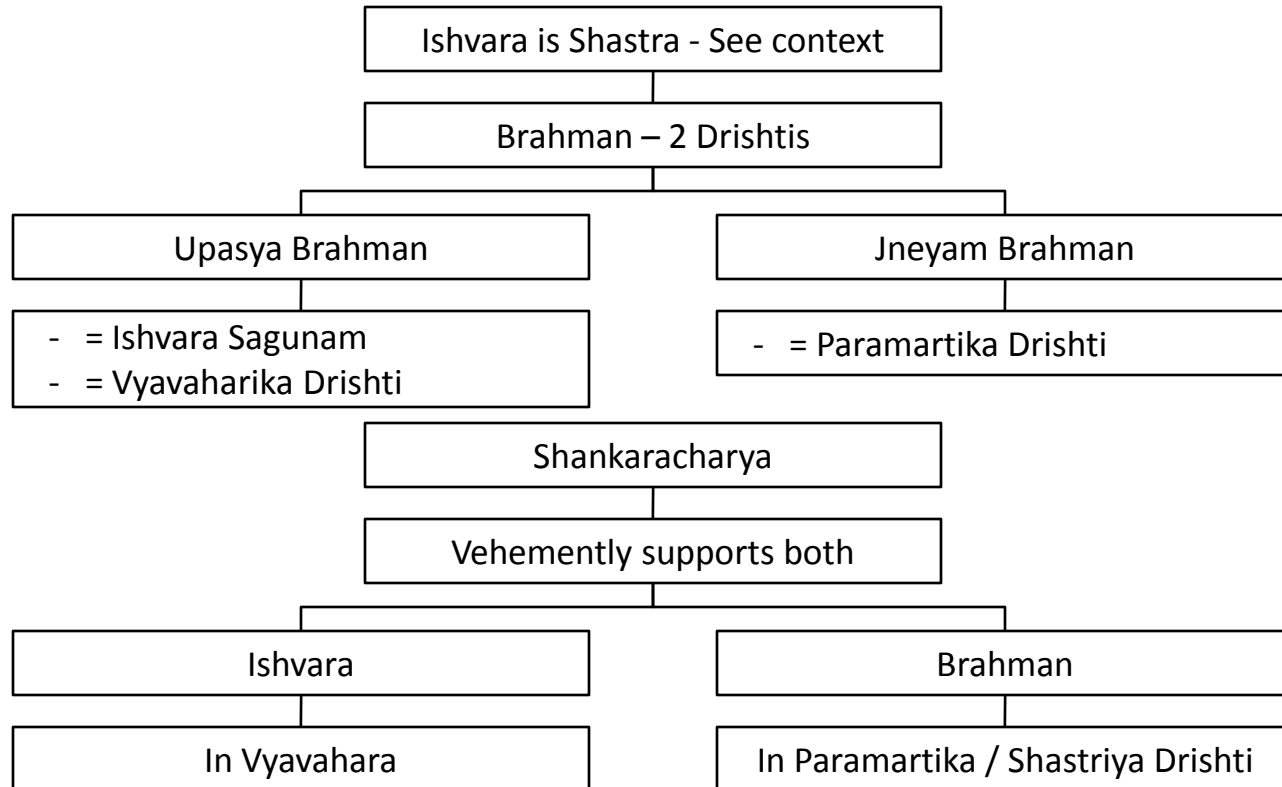
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- Sarvam Khalu... is Brahma Upasya Vastu, Manovai... Upasita = Brahman not Jiva.



- Many confused w.r.t Advaitam.
- Visishta / Sankhya / Yoga / Dvaitin... Complain 2 Drishtis of Advaitin.
- In Dvaitam, Upasyam Brahman = Ishvara, Upasaka = Jiva. Bhedaha, Binnaha.
- Talking about Ishvara, not Jiva. In Vyavahara, accept Jiva –Ishvara Bheda.
- Vehemently argues that Jiva, Ishvara not different – Paramartikaly.
- Mahavakya discusses only that knowledge which gives Moksha.
- Equally Shankara talks Vehementally about Aikyam and Bheda.
- Upasana Prakaranam – Establishes Bheda, Jnana Prakaranam – Establishes Abhedha Sthapanam.
- Dictum – Rule in Advaitam.

Why Bheda Established in Brahma Sutra?

- Jneya Brahman should be only taught, Moksha Shastra - Aikya Jnanam.

Why Upasana Prakaranam and Bheda?

- Brahma sutra wants to give, liberation and also refute other philosophies as Nyaya Shastra.
- It wants to face challenges with other Systems.
- Shankara Bashyam for refuting Sankhya.

Sankhya :

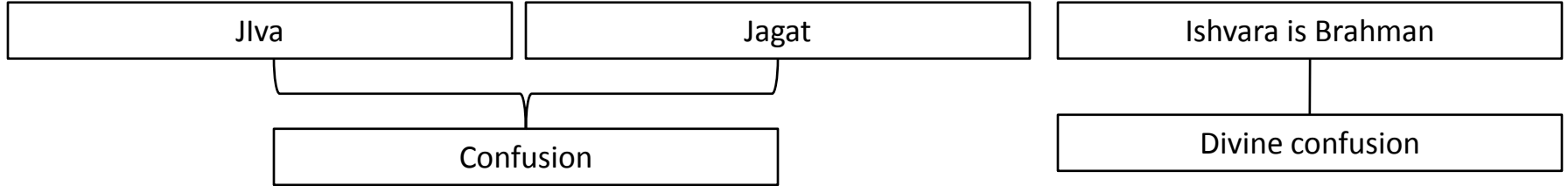
- Does not accept Ishvara in Vyavahara, Atheist – Nir Ishvara Sankhya, Vadi – Primary opponent of Brahma Sutra – Prathama Malla... Challenger.
- Brahma Sutra wants to establish Vyavaharika Ishvara different from Jiva and Jagat.
- Paramartika Drishtya Jiva / Jagat / Ishvara Bheda Nasti.

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II – K – 32]



- In this Prakaranam, Vyasa wants to establish Vyavaharika.
- Upasya Brahma is different from Upasaka Jivaha.

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- Chandogyo - Dealing with that Upasyam Brahman alone.
- Essence of 1st Sutra – Vyasa relies on mantra - Chapter 3- 14 – 1.

Sutra 1 :

सर्वत्रप्रसिद्धोपदेशात् ।

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Chandogyo Upanishad : is Chandily Vidya

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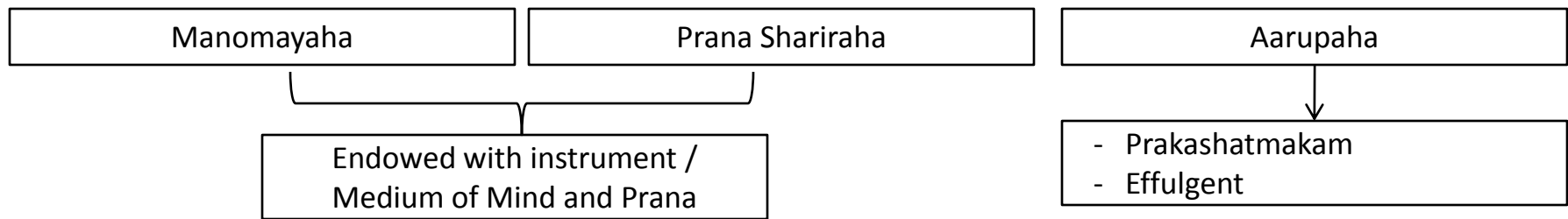
- Ishvara Upasana taught by Chandilya “ 4 Mantras”

Chandogyo Upanishad : Analysed here verse :

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- Upasyam = Object of meditation = Manomayadhivishta.. Upasyam.
- = Endowed with properties, Virtues of mind and Prana.
- Ishvara – Upasana section, nothing to do with Jnanam.
- Not Ashamed and confusion in student.. For matured student, Satta Bheda.

Vyavaharika Drishtya	Paramartika Drishtya
Bheda	Jiva / Ishvara Abheda

- Ice – Steam – Different(Form different) and Same (Water)
- Coal and Diamond – Different and Carbon(Same)



- Composition different
- Chemistry arranged in different manner
- Hung / Not Hung on Neck.

Upasana Prakaranam	Jnana Prakaranam
<ul style="list-style-type: none"> - Bheda - Veda Purva Baga 	<ul style="list-style-type: none"> - Abheda - Veda Anta Baga

- No Contradiction, if contradiction noticed, Deeper teaching required.

Chandilya Prakaranam :

- Upasana Prakaranam.
- Accept Jiva – Ishvara Bheda – Chandogyo Upanishad :

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- Deals with Ishvara Natu Jivaha.
- Indirectly saying Jiva and Ishvara are different, Adhikaranam has 8 Sutras.
- If Advaitin establishes Ishvara is Upasya Vastu and not Jiva.
- Jiva and Ishvara – Different in Advaitam, Advaitin teaches Aikyam and Bheda Both.

Chandogyo Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १

**Sarvam khalvidam brahma tajjalaniti santa upasita
atha khalu kratumayah puruso yathakraturasmimiloke
puruso bhavati tathetah pretya bhavati sa kratum kurvita ॥ 1 ॥**

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3–14– 1]

- Brahman = World – Brahman not Tat Jalam, world is Tat Jalam.
- Therefore Brahman is Srishti, Sthithi Laya Karanam.
- This Brahman is Sarvatra Prasiddam in all Upanishad, Scriptures, Puranas, itihasa.
- Brahman is well known as Jagat Karanam.

Gita :

- Krishna describes himself as Srishti, Sthithi Laya Karanam of Universe.

Bagawatam – Verse :

जन्माद्यस्य यतः ।

Janmadyasya yatah

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed). [1 – 1 – 2]

- That Brahman is introduced in 1st mantra Chandogyo Upanishad – Chapter 3 – 14 – 1
- In second verse, same Brahman continued not suddenly Jiva, This is general Analysis of Sutra.

Word Analysis :

- Mano Mayadhi... Visishta Upasam Brahman object of Meditation endowed with.
- Properties of Manomaya mentioned in Chandogyo Upanishad – Chapter 3 – 14 – Verse 2 of Chandogyo Upanishad.
- What is object of Meditation is controvertial Topic - Is it Saguna Ishvara or Jiva?
- In Brahma Sutra – Brahman used both for Sagunam and Nirgunam.
- Dressed Brahman = Maya = Ishvara, Undressed Ishvara = Brahman.
- Here topic being Upasana, it is Ishvara.
- Sarvatra – Everywhere
 - In Upanishads, Manusmrti, controversy in Chapter 3 – 14 – 2
- Upasya Vastu in 2nd Mantra = Brahman.

Purva Pakshi – Question :

Chandogyo Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १

Sarvam khalvidam brahma tajjalaniti santa upasita
atha khalu kratumayah puruso yathakraturasmimlloke
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All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3–14– 1]

Shankara :

a) Upadesha Uktatvat :

- At lest Brahman partially mentioned in Chapter 3 – 14 – 1

b) Sarvatra Prasidatvat :

- Brahman popular in all scriptures.

Purva Pakshi :

- World is Tal Jalam. World is born, Sustained, goes back to Brahman.
- Therefore Brahman = Jagat Karanam of everything.
- Therefore Shantaha Upasita, Importance of Drishyanam and Upasanam.
- Tat Kratum Kurvita, One Should do meditation.

Purva Pakshi :

- Tat Jalaan should be connected to Shantaha, not connected to Upasita Brahman.
- With tranquility Shanta, see everything as Brahman.
- Why have Raaga – Dvesha. When everything is Vishnu...

Bhaja Govindam :

शत्रौ मित्रे पुत्रे बन्धौ
मा कुरु यत्नं विग्रहसन्धौ
सर्वस्मिन्नपि पश्यात्मानं
सर्वत्रोत्सृज भेदाघज्ञानम् ।२५।

tvayi mayi chaanyatraiko vishhnuh
vyartham kupyasi mayyasahishhnuh
bhava samachittah sarvatra tvam
vaajnchhasyachiraadyadi vishhnutvam

In me, in you and in everything, none but the same Vishnu dwells. Your anger and impatience is meaningless. If you wish to attain the quality of Vishnu soon, have Sama Bhaava always. [Verse 25]

- Tvai Maiyi Sarvatrai Eko Vishnu - Everything Vishnu
- Vyartham Kupyasi Mayi Vishnu - Why Angry with me.
- Bava Same Chittaha Sarvatra - Vishnu Matram
 - You don't accept me, tolerate me
 - Become Shantaha
- Be Samachittam always, when should you be like that?
- Kinchati Adirat Vishnu Matram.
- If you want Moksha, Vishnu Padam, follow3 above condition – Sama Chittaha = Entry Ticket.

How to have tranquility?

- Don't have Raaga – Dvesha – Looters of Peace.
- If you want to practice, Upasana – Shantaha.
- Otherwise in Meditation – Kiritam.

How to become Shantaha?

- Accept everything is Brahman. Sarvam Khalu Idam Brahman.
- Tat Jalaan Sarvam.

1st Brahman Vakya : Chandogyo Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १

Sarvam khalvidam brahma tajjalaniti santa upasita
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puruso bhavati tathetah pretya bhavati sa kratum kurvita II 1 II

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3–14– 1]

- Not Presented as object of Upasana but for tranquility in the beginning of Upasana (Kshama Vidhi Paraha – Natu Brahma Upasana Paraha).

Question :

- What is object of Meditation.

Purva Pakshi :

- Find new object of Meditation = Jiva.

Siddantin :

- I Accept Shanta before meditation.

Chandogyo Upanishad :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

Manomayah pranasariro bharupah satyasankalpa
akasatma sarvakarma sarvakamah sarvagandhah
sarvarasah sarvamidamabhyatto'vakyanadarah II 2 II

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

- Talks about object of Meditation does not mention Jiva or Brahman.
- What is endowed with Prana, Manaha mentioned.
- In 1st Verse Brahman Talked partially, Jiva not talked at all.
- Take Brahman alone as object of Meditation.

Brahman	Jiva
<ul style="list-style-type: none"> - Uktatvat - Mentioned in Verse 1 	<ul style="list-style-type: none"> - Anu Uktatvat - Not Mentioned at all

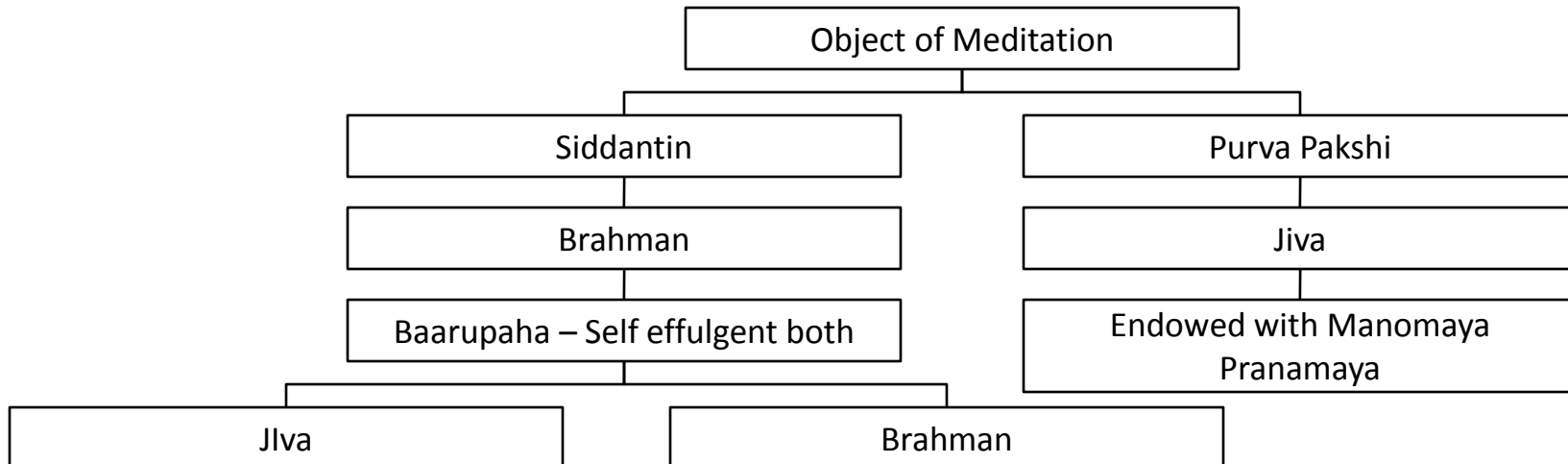
Sutra 2 :

विवक्षितगुणोपपत्तेश्च ।

Vivakshitagunopapattescha

Moreover the qualities desired to be expressed are possible (in Brahman; therefore the passage refers to Brahman). [1 – 2 – 2]

Why Controversy?



- Read further description – Non controvertial, description for object of Meditation.

Conclude :

- Manomaya, Pranamaya deal with Ishvara.

Sandigdam	Asandigdam
Controvertial	Non controvertial Statements

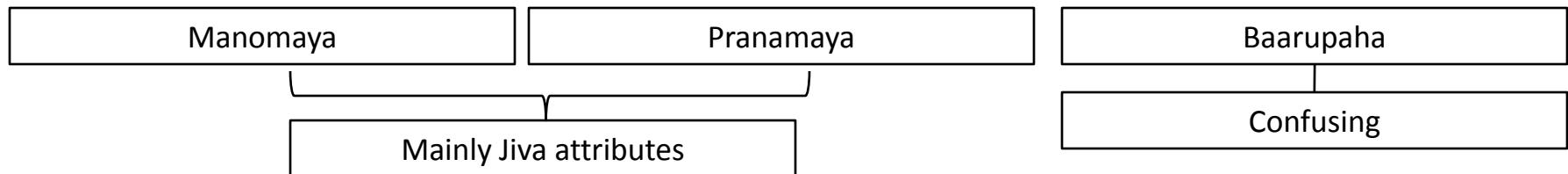
- All Jivas like with what... in some place.
- Jiva = Ishvara in Upanishad... Jivasya, Jiva = Ishvara.
- In Mandukya, Jiva = Ishvara, Kaivalyo Upanishad – Jiva = Ishvara.

Chandilya Vidya : Chandogyo Upanishad :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

**Manomayah pranasariro bharupah satyasankalpa
akasatma sarvakarma sarvakamah sarvagandhah
sarvarasah sarvamidamabhyatto'vakyanadarah ॥ 2 ॥**

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]



- Satyasankaplaha – One whose plans, programs are never obstructed.
- Jiva – Man proposes, God Disposes.
- Akasha Atma - One whose body is all pervading.
- Sarvagataha, Asangatva.

Chandogyo Upanishad : 2nd Mantra, 3rd Mantra, 4th Mantra :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

**Manomayah pranasariro bharupah satyasankalpa
akasatma sarvakarma sarvakamah sarvagandhah
sarvarasah sarvamidamabhyatto'vakyanadarah II 2 II**

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

एष म आत्मान्तर्हृदयेऽणीयान्वीहेर्वा यवाद्व सार्षपाद्वा
श्यामाकाद्वा श्यामा- कतण्डुलाद्वा एष म
आत्मान्तर्हृदये ज्यायान्पृथिव्या ज्यायानन्तरिक्षाज्ज्या-
यान्दिवो ज्यायानेभ्यो लोकेभ्यः ३

**Esa ma atmantarhrdaye'niyanvrihera yavadva sarsa-padva
syamakadva syamakatanduladvaisa ma
atmantar-hrdaye jyayanprthivya jyayanantariksajjya-
jandivo jya-yanebhyo lokebhyah II 3 II**

My self within my heart is smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet. The Self is my heart is larger than the earth, larger than the mid-region, larger than heaven, and larger even than all these worlds. [3 – 14 – 3]

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः
सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय
एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति यस्य स्यादद्धा न
विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ४

**Sarvakarma sarvakamah sarvagandhah sarvarasah
sarvamidamabhyatto'vakyanadara esa ma atmantarhrdaya
etadbrahmaitamitah pretyabhisambhavitasmityasya syadaddha na
vicikitsastiti ha smaha sandilyah sandilyah II 4 II**

He who is the sole creator, whose desires are the desires of all, whose odours are the odours of all, whose tastes are the tastes of all, who is everywhere, who has no sense organs, and who is free from desires – he is my Self and is in my heart. He is no other than Brahman. When I leave this body, I shall attain him. He who firmly believes this has no doubt in his mind. [He will surely attain Brahman] This is what Sandilya has said. [3 – 14 – 4]

- This Manomaya – Pranamaya Upasyam is Brahma.
- Gunas in 2, 3, 4, - Vivakshita Gunas.

Jiva :

- Asatyakama
- Asarva Gandha
- Asarva Karma

General Analysis – Conclusion :

- Fitness of later Virtues alone are, clues to say Prana Maya / Mano Many is Brahman.

Word Analysis :

- Manomayatvadi Visishta Upasyam Brahman.
- Object of Meditation = Brahman endowed with.

Vivakshita	Guna	Upatpatehe Cha Brahman
<ul style="list-style-type: none"> - Revealed in Upanishad - Uktam – Mentioned in Chandilya Vidya Chapter 3 – 14 – 2, 3, 4 	<ul style="list-style-type: none"> - Properties Virties Qualities - Satya Sankalpa Akasha Atma Sarva Rupa 	<ul style="list-style-type: none"> - Fits into - its Proper

- Because of fitness of properties mentioned in 2, 3, 4 mantras – Fit Ishvara alone, Pranatmayatvadi should refer to Ishvara alone.

Cha :

- Because of this reason also. Samoyarthena, To Add..

Purva Pakshi : Objection :

- All Virtues I can fit into Jiva – I Can adjust.
- Sarva Karma / Sarva Kana / Sarva Gandha Pasa.
- Fulfilled in Many Janma's cumulatively.

Chandilya Vidya – Chandogyo Upanishad :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

Manomayah pranasariro bharupah satyasankalpa
akasaatma sarvakarma sarvakamah sarvagandhah
sarvarasah sarvamidamabhyatto'vakyanadarah ॥ 2 ॥

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

Purva Pakshi :

- Manomaya, Pranamaya – Jiva Lingam, clues to reveal Jiva.

Prana :

- Endowed with Sukshma Shariram.
- Ishvara does not have Manomaya Prana Maya. In '8 Sutras' – Siddhantin establishes Mano / Prano = Saguna Ishvara.

Chandogyo Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १

Sarvam khalvidam brahma tajjalaniti santa upasita
atha khalu kratumayah puruso yathakraturasmimloke
puruso bhavati tathetah pretya bhavati sa kratum kurvita ॥ 1 ॥

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3–14– 1]⁵

विवक्षितगुणोपपत्तेश्च ।

Vivakshitagunopapattescha

Moreover the qualities desired to be expressed are possible (in Brahman; therefore the passage refers to Brahman). [1 – 2 – 2]

- Other qualifications reveal Ishvara.

Chandogyo Upanishad – 2nd Mantra :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

Manomayah pranasariro bharupah satyasankalpa
akasatma sarvakarma sarvakamah sarvagandhah
sarvarasah sarvamidamabhyatto'vakyanadarah II 2 II

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

Chandogyo Upanishad – 3rd Mantra :

एष म आत्मान्तर्हृदयेऽणीयान्वीहेर्वा यवाद्व सार्षपाद्वा
श्यामाकाद्वा श्यामा- कतण्डुलाद्वा एष म
आत्मान्तर्हृदये ज्यायान्प्रथिव्या ज्यायानन्तरिक्षाज्ज्या-
यान्दिवो ज्यायानेभ्यो लोकेभ्यः ३

Esa ma atmantarhrdaye'niyanvriherva yavadva sarsa-padva
syamakadva syamakatanduladvaisa ma
atmantar-hrdaye jyayanprthivya jyayanantariksajjya-
jandivo jya-yanebhyo lokebhyah II 3 II

My self within my heart is smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet. The Self is my heart is larger than the earth, larger than the mid-region, larger than heaven, and larger even than all these worlds. [3 – 14 – 3]

- Bigger than Prithvi, Akasha.

Chandogyo Upanishad - 4th Sutra :

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः
सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय
एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति यस्य स्यादद्धा न
विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ४

Sarvakarma sarvakamah sarvagandhah sarvarasah
sarvamidamabhyatto'vakyanadara esa ma atmantarhrdaya
etadbrahmaitamitah pretyabhisambhavitasmitya syadaddha na
vicikitsastiti ha smaha sandilyah sandilyah II 4 II

He who is the sole creator, whose desires are the desires of all, whose odours are the odours of all, whose tastes are the tastes of all, who is everywhere, who has no sense organs, and who is free from desires – he is my Self and is in my heart. He is no other than Brahman. When I leave this body, I shall attain him. He who firmly believes this has no doubt in his mind. [He will surely attain Brahman] This is what Sandilya has said. [3 – 14 – 4]

Vivikshita	Guna	Upapatte
- Revealed in 2/3 Mantra of Chandilya Vidya	- Brahmatvam - Satya Sankalpa - Akashamatvam - Revealed Gunas can fit Brahman only not Jiva	- Fitness of Qualities

Purva Pakshi :

- All revealed Gunas, I can fit to Jiva.
- Sarva Kama / Karma / Gandha – in Many Janmas not in one Janma.
- Satya Sankalpa – One whose wishes will be fulfilled totally

Jiva :

- Some Sankalpas – Not Satyam not perfectly implemented.

Akashatma :

- How body bigger than Akasha. Blue whale - Biggest Animal on earth.

Purva Pakshi :

- Jiva will in future become one with Ishvara. Once merged with Ishvara, he becomes Satya Sankalpaha, Akasha Rupaha.
- At Present Jiva...Would be Ishvara – Satya Sankalpa.

Shankara :

- Stretching too far... Can't Accept.
- Qualities fit into present Ishvara not future Jiva.
- Klishta Kalpana – Only if not fitting with Present.
- Stretched meaning acceptable in Shastra if direct explanation not possible.
- Here we have wonderful direct explanation. Why somehow fit into Jiva.

Sub commentator :

- You fit into Jiva... Thru future oneness with Ishvara.
- If Upasyam is Jiva, what is the Use of meditating on such a Jiva – Can he fulfill my wish – Not Satya.
- Sankalpaha – can't Give blessing now.
- Meditating on present Satya Sankalpa, Ishvara gives me benefit.
- Would be rich Man, can't give on Rupee now.
- We are interested in present rich man, present Ishvara.
- Therefore Manomaya, Pranamaya refers to Ishvara.

Sutra 3 :

अनुपपत्तेस्तु न शारीरः

Anupapattestu na saarirah

On the other hand, as (those qualities) are not possible (in it) the embodied (soul is) not (denoted by Manomaya etc.). [1 – 2 – 3]

General Analysis :

- Reverse side of 2nd Sutra Satya Sankalpaha can't fit into Jiva (Only to Ishvara).

Corollary of previous sutra :

- Sarva Gandaha, Prithvi Apekshyaya etc. Therefore, don't fit Jiva – Shariraha...
- Jiva – Not object of Meditation, Chandogyo Upanishad :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

Manomayah pranasariro bharupah satyasankalpa
akasatma sarvakarma sarvakamah sarvagandhah
sarvarasah sarvamidamabhyatto'vakyanadarah ॥ 2 ॥

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

Word Analysis :

- Manomayadhi.. Upasya Anupapatte...

a) Anupapatee :

- Since they can't fit into

b) Vivakshita Guna Anupapatte :

- Since revealed properties don't fit in

c) Tu : Definitely :

- Avadharamaste..
- Even by Klesha Kalpana – Stretching and twisting can't fit properties.

d) Na :

- Upasya Vastu is not.

e) Sharira = Jiva :

- Sharire Bava, Sahitaha...

Purva Pakshi : Question :

- Why you say Sharira = Jiva, one who is in the Body – Ishvara everywhere and in the Body also.

Shankara :

- Sharira = One who is in the Body Only.
- Ishvara – Not in Body also, you are in this hall only. Space is in the hall also.
- Jiva not object of Meditation some revealed qualifications Can't belong to Jiva.

Shankara : Purva Pakshi – Question :

- You take qualifications of Ishvara which fit and don't, take others in Mantra which don't fit.

Chandogyo Upanishad :

एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्वा सर्षपाद्वा
श्यामाकाद्वा श्यामा- कतण्डुलाद्वा एष म
आत्मान्तर्हृदये ज्यायान्मृथिव्या ज्यायानन्तरिक्षाज्ज्या-
यान्दिवो ज्यायानेभ्यो लोकेभ्यः ३

Esa ma atmantarhrdaye'niyanvriherva yavadva sarsa-padva
syamakadva syamakatanduladvaisa ma
atmantar-hrdaye jyayanprthivya jyayanantariksajjya-
jandivo jya-yanebhyo lokebhyah II 3 II

My self within my heart is smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet. The Self is my heart is larger than the earth, larger than the mid-region, larger than heaven, and larger even than all these worlds. [3 – 14 – 3]

- Upasya Devata smaller than paddy grain, Barley grain.
- How you fit smallness into Ishvara smaller than Atom.. Aniyatvam?
- Jiva obtaining in Body Small.

Size of Jiva :

- $1 / 100 / 100 = 1 / 10,000$ of tip of Hair.

Svetasvatara Upanishad :

कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्या ।
संयोग एषां नत्वात्मभावा-दात्माप्यनीशः सुखदुःखहेतोः ॥ २ ॥

kalah svabhavo niyatir yadrccha bhutani yonih puruseti cintyam ।
samyoga esam na tv atmabhavad atma hy anisah sukhadukkhahetoh ॥ 2 ॥

Time, nature, law, chance, matter, energy, intelligence - neither these, nor a combination of these, can bear examination because of their own birth, identity and the existence of the self. The self also is not a free agent, being under the sway of happiness and misery. [Chapter 1 – Verse 2]

Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

śravaṇāyāpi bahubhiryo na labhyaḥ śṛṇvanto'pi bahavo yaṁ na vidyuh ।
āścaryo vaktā kuśalo'sya labdhāścaryo jñātā kuśalānuśiṣṭaḥ ॥ 7 ॥

“he (the self) of whom many are not able even to hear, the recipient (the Pupil) many, even having heard of him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the self. Wonderful is he (the Pupil) who comprehends the self, when taught by an able teacher.” [1 – 2 – 7]

- This qualification fits Jiva only not Ishvara.

Shankara :

- Ishvara = Totality, All individual Jivas – Ant – Elephant – included in Ishvara.
- Ishvara not included in Jiva, Ishvara body not included in Jivas Body.

Gita – Chapter 11 :

- Vishwaroopa Ishvara, includes all.

Gita :

सर्वतःपाणिपादं तत्सर्वतोक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३-१४ ॥

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 – Verse 14]

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठदशाङ्गुलम् ॥ १ ॥

Sahasra-Shiirssaa Purussah Sahasra-Akssah Sahasra-Paat |
Sa Bhuumim Vishvato Vrtva-Atya[i]-Tissthad-Dasha-Angulam ||1||

The Purusha (Universal Being) has Thousand Heads, Thousand Eyes and Thousand Feet (Thousand signifies innumerable which points to the omnipresence of the Universal Being), He envelops the World from all sides (i.e. He pervades each part of the Creation), and extends beyond in the Ten Directions (represented by Ten Fingers), [Mantra 1]

- Aniyatvam = Property of Jiva.
- Manomayatvam = Property of Jiva and Ishvara, Mind – instrument of Jiva and Ishvara.
- Vyashti attributes belong to Samashti.
- Samashti can't belong to Vyashti.

Taittiriya Upanishad : Siksha Valli :

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं
पुरुषो मनोमयः । अमृतो हिरण्मयः ॥ १ ॥

sa ya eṣo'ntarhṛdaya ākāśaḥ | tasminnayaṁ
puruṣo manomayaḥ | amṛto hiraṇmayah || 1 ||

Here in this space within the heart resides the intelligent, imperishable, effulgent “Purusa” or “Entity”. Between the palates, that which hangs like nipple (The uvula), that is the birthplace of indra, where the root of hair is made to part, opening the skull in the centre. [1 – 6 – 1]

- Mano Mayo – Description of Samashti Hiranyagarbha.
- Vak Patish... Chakshu Patish Akasha Shariram Brahman Satyam..
- Manomaya / Prana Maya can be used for Ishvara.
- Satya Sankalpa – Only for Ishvara, Aniyam for Ishvara also.

कर्मकर्तृव्यपदेशाच्च ।

Karmakartrivvyapadesaccha

Because of the declaration of the attainer and the object attained. He who consists of the mind (Manomaya) refers to Brahman and not to the individual soul. [1 – 2 – 4]

General Analysis :

Chandilya Vidya Phalam – Chandogyo Upanishad :

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः
सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय
एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति यस्य स्यादद्धा न
विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ४

Sarvakarma sarvakamah sarvagandhah sarvarasah
sarvamidamabhyatto'vakyanadara esa ma atmantarhrdaya
etadbrahmaitamitah pretyabhisambhavitasmitya syadaddha na
vicikitsastiti ha smaha sandilyah sandilyah II 4 II

He who is the sole creator, whose desires are the desires of all, whose odours are the odours of all, whose tastes are the tastes of all, who is everywhere, who has no sense organs, and who is free from desires – he is my Self and is in my heart. He is no other than Brahman. When I leave this body, I shall attain him. He who firmly believes this has no doubt in his mind. [He will surely attain Brahman] This is what Sandilya has said. [3 – 14 – 4]

- Etad Brahman – Upasya Devata – Brahman.
- Etad itaha Pretya Abisandavi Tasmi, Upsaka will reach Upasya Devata.
- After death will reach through Krama Mukti.
- Upasaka Jiva will reach Upasya Devata.
- Karta – Reacher – Jiva Reaches Devata.
- If Upasya Devata is Jiva - Subject and Goal to be reached, Will be same – Subject / Object Can't be same.
- Through Shukla Gathi – Upasaka, Goes to Brahman Loka - Gets Knowledge.
- Merges into Ishvara - is general Analysis.

Karma	Kartru	Vyapadeshascha
- Object	- Subject	- Mentioned - Revealed - Statement

- Because of clear statement of object of reaching – Upasya Devata and subject of Reaching – Upasaka Jiva.
- If Devata also Jiva, then subject – Object identical, illogical.

In Chandogyo Upanishad : Chandilya Vidya :

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः
 सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय
 एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति यस्य स्यादद्धा न
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- Jiva will reach Upasya Devata after Death.
- Therefore Manomayadhi Visishta Upasyam Brahman.
- Because Jiva = Subject, Brahman = Object.

Cha :

- Because of this reason also 4th Sutra over.

Sutra 5 :

शब्दविशेषात् ।

Sabdavisheshat

Because of the difference of words. [1 – 2 – 5]

General Rule :

- Vague statement in one place must be clearly understood, with parallel statement elsewhere.
- In Shatapata Brahmanam, Ishvara Upasana talked About.
- ‘Manomaya Prana Sharira, Barupaha Purushaha’
- Makes Upasya Devata Clear there Antaratman Purusha mentioned.
- Ishvara obtaining within Jiva Jivatmani Purusha Saptama Vibakti – “Within”
- Upasya Devata obtains within Jiva.

Within House	Within Jiva	Within Vessels
Not House	Not Jiva	Not Vessel

Law :

- Content different from container.
- Manomaya Purusha Ishvara – Content – Upasya Vastu.
- Jiva – Container.

शब्दविशेषात् ।

Sabdavisheshat

Because of the difference of words. [1 – 2 – 5]

Chandogyo Upanishad – Chandilya Vidya :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

Manomayah pranasariro bharupah satyasankalpa
akasatma sarvakarma sarvakamah sarvagandhah
sarvarasah sarvamidamabhyatto'vakyanadarah ॥ 2 ॥

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

- Object of Meditation in Manomayatvadi is Ishvara not Jiva.
- One endowed with properties of Manaha, Pranaha..

4 Sutras Over – Arguments :

- 1 – 4 – Argument from Chandilya Vidya itself.

Chandogyo Upanishad – 1st Mantra :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १

Sarvam khalvidam brahma tajjalaniti santa upasita
atha khalu kratumayah puruso yathakraturasmimlloke
puruso bhavati tathetah pretya bhavati sa kratum kurvita ॥ 1 ॥

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3–14– 1]

2nd Mantra :

- All attributes fit Ishvara not Jiva.
- Sarva Rasaha, Infinitude, All pervading Prithvi.

3rd Mantra : Negative Language :

- Can never fit Jiva, Anupapatteshu na Shariraha.

4th Mantra :

- Upasaka Jiva will attain, Upasya Vastu after Death.
- If Jiva, Meets Jiva illogical.

5th and 6th Arguments :

- See Parallel Shatapatha Brahmanam.
- Shukla Yajur Veda. Deals with Ishvara Upasaka.
- Description of Chandilya and Shatapata identical.

Sutra 5 :

शब्दविशेषात् ।

Sabdaviseshat

Because of the difference of words. [1 – 2 – 5]

General Analysis :

Mantra :

- Yatha Vrihirva Yavova...

मनोमयोऽयं पुरुषो भाःसत्यस्तस्मिन्नन्तर्हृदये,
यथा व्रीहिर्वा यवो वा ; स एष सर्वस्येशानः,
सर्वस्याधिपतिः, सर्वमिदं प्रशास्ति यदिदं किंच ॥ १ ॥

manomayo'yam puruṣaḥ, bhāḥ satyaḥ tasminn antar-hṛdaye
yathā vṛihir vā yāvo vā. sa eṣa sarvasyeśānaḥ,
sarvasyādhipatiḥ, sarvam idaṁ praśāsti yad idāṁ kiṁ ca ॥ 1 ॥

This being identified with the mind and resplendent (is realised by the Yogins) within the heart like a grain of rice of barley. He is the lord of all, the ruler of all, and governs whatever there is. [V – VI – 1]

- This is description of Upasya Devata.

Chandilya Vidya - Chandogyo Upanishad : Shatapatha Brahmananam :

सेयं देवतैक्षत हन्ताहमिमास्तिस्त्रो देवता अनेन
जीवेनात्मनानुप्रविश्य ना-मरूपे व्याकरवाणीति २

**Seyam devataiksata hantahamimastisro devata anena
jivenatmananupravisya namarupe vyakaravaniti ॥ 2 ॥**

That god [Existence] decided : Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms. [6 – 3 – 2]

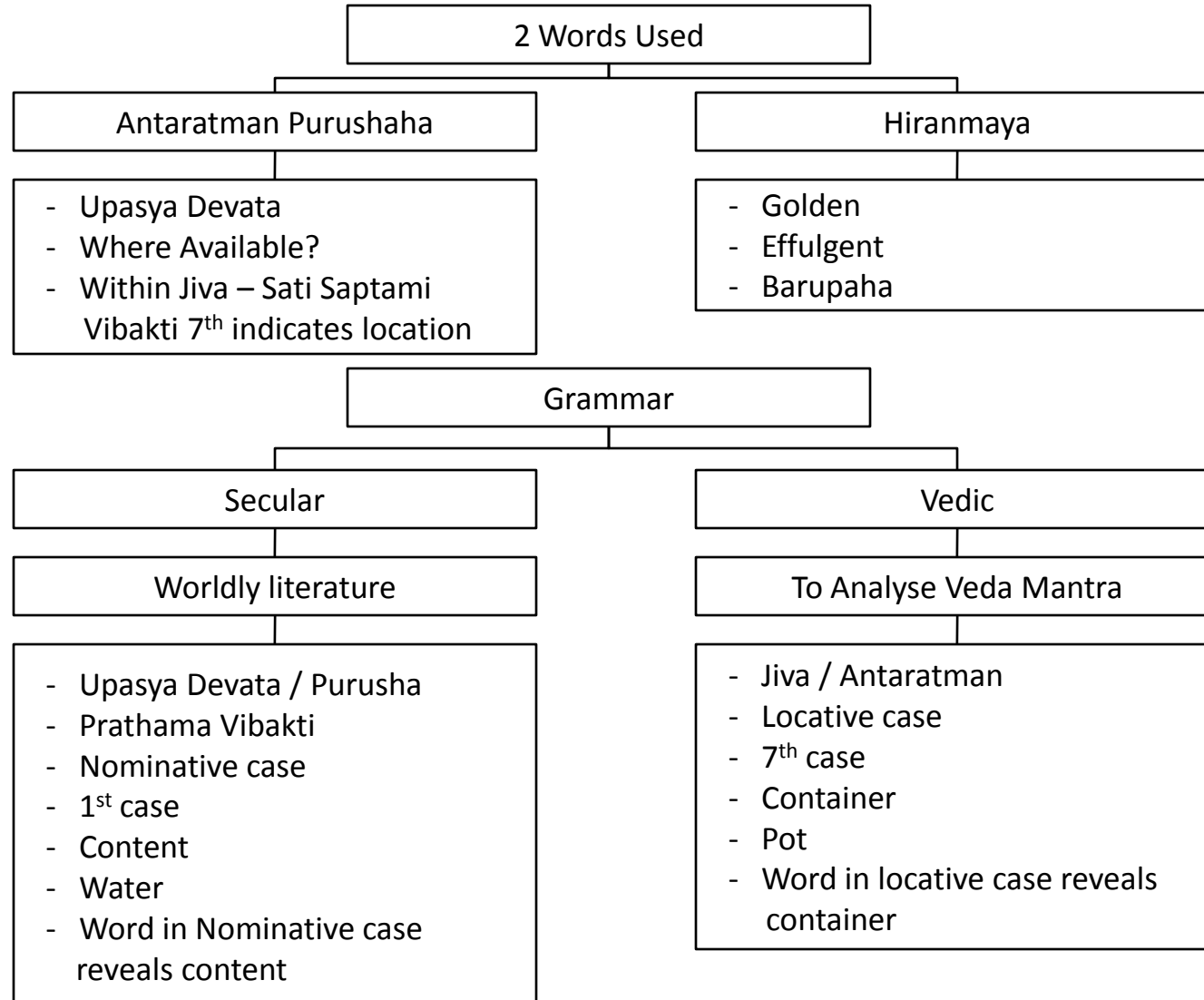
एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्व सार्षपाद्वा
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यान्दिवो ज्यायानेभ्यो लोकेभ्यः ३

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syamakadva syamakatanduladvaisa ma
atmantar-hrdaye jyayanprthivya jyayanantariksajjya-
jandivo jya-yanebhyo lokebhyah ॥ 3 ॥**

My self within my heart is smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet. The Self is my heart is larger than the earth, larger than the mid-region, larger than heaven, and larger even than all these worlds. [3 – 14 – 3]

Upasya Devata extremely subtle :

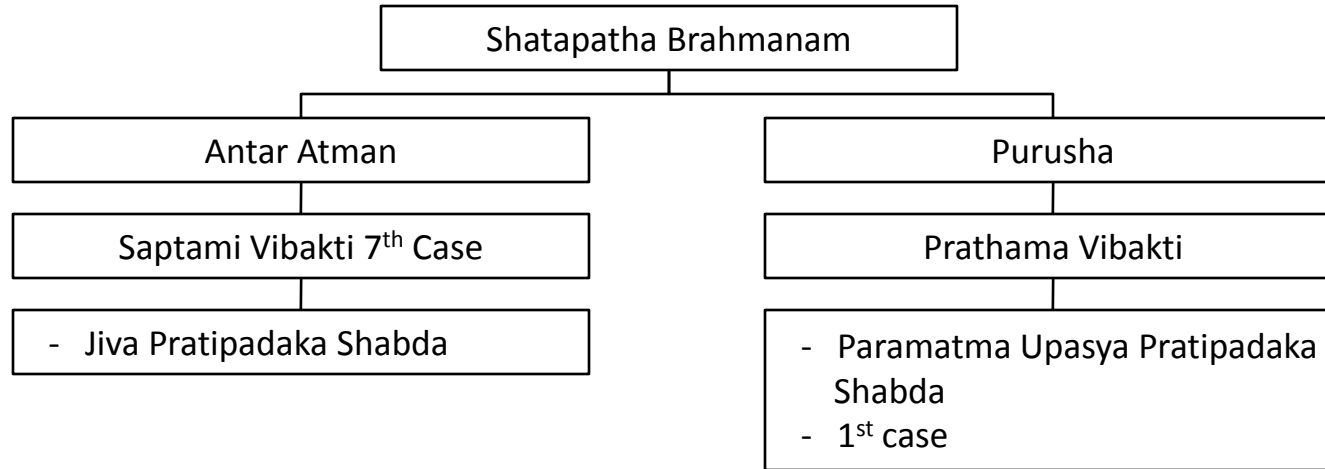
- Like Brihi - Paddy grain inside stalk.
 - Vyaha - Barley Grain
 - Shyamakaha - Grain, like rice within Paddy.



- Upasya Deva and Jiva different, general Analysis Over.

Word Analysis :

- Shabda - Vishesat



- Vibhakti Bheda = Artha Bheda = Object different.
- Upasya Devata Jiva Bhinnaha Bavati.
- Devata obtaining in Jiva different than Jiva, To Complete Sutra add 2 Words.
- Manomayadi Visishtaha Na Jiva Shabda Vishesat.
- Can't be Jiva because of Distinct 7th Case. Used in Shatapatha Brahmana(Vedic Reference)

Sutra 6 :

स्मृतेश्च ।

Smritescha

From the Smriti also (we know the embodied self or the individual soul is different from the one referred to in the text under discussion). [1 – 2 – 6]

Chandilya Vidya Clue	Sutra 5	Sutra 6
- 1 – 4	- Shatapatha Brahmana	- Clue in Gita

General Analysis :

- Upasya Devata – Chandogyo Upanishad :

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आत्मान्तर्हृदये ज्यायान्प्रथिव्या ज्यायानन्तरिक्षाज्ज्या-
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- Bramachari – Learns Vedas By heart, Purvamimsa / Uttara Mimamsa – in Head.
- Devata = Eshama Atma, Antar Hrdaye.
- Upasya Devata in Heart / Hridayam / intellect, Sakshi Rupena, in Antahkarana.

Hridayastaha	Upasyaha
In the intellect	In the Heart

Gita :

ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥

The lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a Machine. [Chapter 18 – Verse 61]

In Gita :

- Ishvara Hridayastaha – Upasya Devata / Chandilya Devata in Hridayam.
- Chandilya Vidya Hridaya Staha and Gita Hridaya Staha.
- Ishvara should be same Upasya Vastu. Above is General Analysis.

Word Analysis :

- Smritehe Cha

a) Smriti :

- Any scripture other than Veda.
- Puranas, Gita, Ramayana, Mahabharata, Sankhya Sutra, Yoga Sutra.
- Veda Angani – Vyakaranam, Siksha, Chandaha, Niruktam, Jyotishaha. Bagawatam,

Shankara :

- Pioneer in Writing Bashyam of Vyasas Brahma Sutra.
- Vyasa – Chirayeevi - Exists today.

Gita :

ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।
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What is Logic?

- Upasya Devata = Ishvara, Hridaya Staha
= Chandilya Upasya Devata
- Manomayadhi Visishtaha Na Jiva Smriti Pramana Cha. Because of supporting Sruti Sutra.

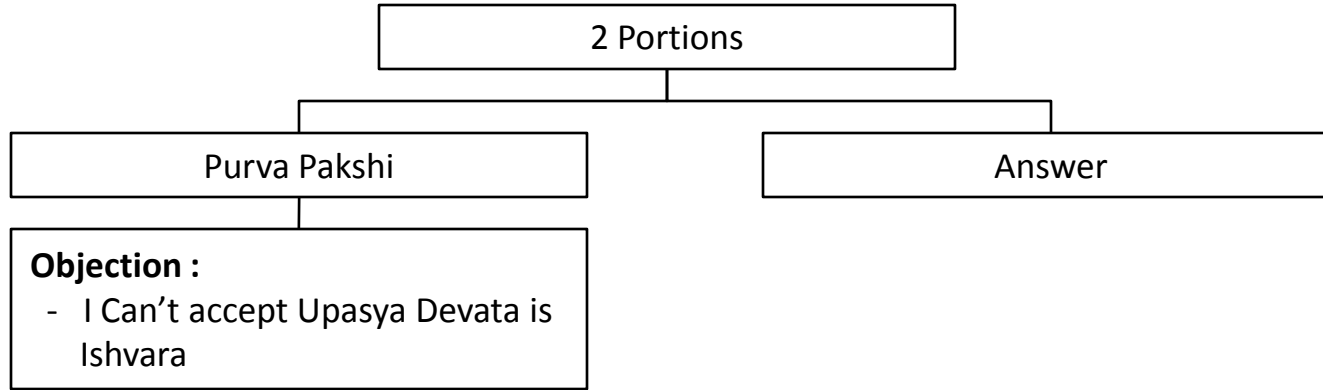
Sutra 7 :

अर्भकौकस्त्वात्तद्व्यपदेशाच्च नेति चेन्न
निचाय्यत्वादेवं व्योमवच्च ।

Arbhakaukastvattadvypadesaccha neti chet na
nichayyatvadevam vyomavaccha

If it be said that (the passage does) not (refer to Brahman) on account of the smallness of the abode (mentioned i.e. the heart) and also on account of the denotation of that (i.e. of minuteness) we say, No; because (Brahman) has thus to be meditated and because the case is similar to that of ether. [1 – 2 – 7]

General Analysis :



- He is located in small heart Chandogyo Upanishad :

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श्यामाकाद्वा श्यामा- कतण्डुलाद्वा एष म
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- Within heart implies, he is not Ishvara.

Logic :

- Content Smaller than container. Pen in pocket / Bag – Ok.
- Scooter in Pocket / Bag – Not Acceptable. Ishvara in Small heart – Angusta – Size of Fist

a)

Arbakam	Okaha
Small	Container

b) Chandogyo Upanishad :

एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्व सार्षपाद्वा
श्यामाकाद्वा श्यामा- कतण्डुलाद्वा एष म
आत्मान्तर्हृदये ज्यायान्मृथिव्या ज्यायानन्तरिक्षाज्ज्या-
यान्दिवो ज्यायानेभ्यो लोकेभ्यः ३

**Esa ma atmantarhrdaye'niyanvriherva yavadva sarsa-padva
syamakadva syamakatanduladvaisa ma
atmantar-hrdaye jyayanprthivya jyayanantariksajjya-
jandivo jya-yanebhyo lokebhyah II 3 II**

My self within my heart is smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet. The Self is my heart is larger than the earth, larger than the mid-region, larger than heaven, and larger even than all these worlds. [3 – 14 – 3]

Size of Upasya Devata :

- Paddy Grain, barley, Shyamakaha.
- Ishvara – Sarvagataha
 - Vibhu
 - Anantaha

Shankara Answer :

- Accept Argument – Upanishad talks of container, Location and Size – Imagination for Upasana – Not Factual.
- Superimposition for meditation.
- Like Sphuta Linga for Shiva Used for Upasanam and Superimposed for Shivaratri Rudra Abhishekam.
- Location and Size – For Super imposition.
- Vyoma – Akasha – No Container which accommodates Akasha in fact Akasha Accommodates all Containers.
- Limitation does not belong to space but to container.

- Limitation transferred to Akasha .

We say :

- My Room space small.
- Space within Room – Pot – Wrong expression.

1st Mistake :

- Space is within pot / Consciousness in Body.

2nd Mistake :

- Space is small / Consciousness size of Angusta.
- Actually all world is in Consciousness, superimposition only for Meditation.

Word Analysis :

Purva Pakshi :

- Arba Kountasvat Tad Vyapadeshat

Arbaka	Okaha	Tad	Vyapadeshat
- Small	- Container, Abode, Residence	- Tatu Alpatvam - Limitation	- Mentioned

Bahuvrihi Samasa :

- Arbakam Okaha Yasya Tatu Saha, Residing within small container, Alpa Aashrayavan.

Upasya Devata :

- Not Alpashrayavan there is mention of limited Dimention Vrihi, Yava, Shyamaka, Shyamaka Tandulam.
- Limitation of Upasya Devata, container Small – How can it be Ishvara?

Chandogyo Upanishad :

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Purva Pakshi :

- Manomayadhi Visishtaha – Jiva

Siddantin : Ishvara

2 Reasons :

a) Arba Kau Kasvat :

- Alpa Ashrayavat

b) Tat Vyapa Deshascha :

a) Indirect Reason :

- Arbakam – Small, Okaha – Ashraya, residence.
- Upasya Devata has has Small Dwelling place.

Chandilya :

- He is in Antar Atman / Antar Hridaye
- Deva not Small, it has to be Jiva – Indirect.

b) Direct Reason :

- Abode – Small – Tadu Vyapadeshascha.

- Limitation Mentioned directly in Chandogyo Upanishad :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

Manomayah pranasariro bharupah satyasankalpa
akasatma sarvakarma sarvakamah sarvagandhah
sarvarasah sarvamidamabhyatto'vakyanadarah ॥ 2 ॥

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

- Devata is smaller than Paddy Grainer, Container – Abode Small.

Anumana :

- Manomayadi Visishtaha... Na Paramatma Arbakaukatvat.
- Small residence and Direct mention of Limitation.
- Iti Chet – If Purva Pakshi gives above Argument.

Siddantin : Shastra :

- Ishvara in Heart, normal understanding – Mr. x in the office means not in home, only understood = Conventional Meaning.
- Can't Apply to Ishvara, Shastra says Ishvara in the Heart – Angusta Matrena – Size of Thumb, Don't follow convention.
- In the heart means in the heart also not Limited – (Which is Mistake Purva Pakshi commits)
- W.r.t Manushya – Take 'Only'.
- W.r.t Ishvara – Take "Also" → Both 4 letter words, Meaning different.
- Ishvara outside means, outside also in 14 Lokas.
- If Ishvara is all pervading why is he taking in heart also?
- Nichayatvat = Upasyatvat, Upasya Devata is object of meditation.

- Since object of Meditation, for convenience requires Locus, even though he is everywhere all the time.
- Ishvara does not require factual Locus, factual dress.
- Everything in time and Space is in Ishvara.
- Shastra only talks about assumed locus for Upasana or like in a temple – Guruvayurappan in temple also for “Worship” for mediation, Hridaya Akasha temporarily assumed – Not Small.
- 1st Reason of Purva Pakshi answered above.

2nd Reason :

- If all pervading, why Upanishad describes in Paddy Grain.

Answer :

- Nichiyatvat for Convenience of mind as object of Meditation.
- Sarvavyapi – Not Megha Shyamam, Not yellow dress.
- Impossible to dress Ishvara – Assumed dress.

Gita :

अजो ऽपि सन्नव्ययात्मा भूतानामीश्वरो ऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४-६ ॥

Though I am unborn and am of imperishable nature, and though I am the lord of all beings, yet, ruling over my own nature, I take birth by My own Maya. [Chapter 4 – Verse 6]

- My form Mayikam Natu Vastavam, Location and Attributes temporarily assumed for meditation.

Example :

- Yomavatu = Akashavatu, all pervading Akasha assumed in room for Vyavahara similarly, all pervading Ishvara in Heart assumed for Upasana.

Example :

- Raman in the office – Only – Not at home, space is outside room – also

Upasya Devata :

- Also in heart / Mind Cha = Eva, Avadharanam, like space only.

सम्भोगप्राप्तिरिति चेत् न वैशेष्यात् ।

Sambhogapraprtiriti chet na vaiseshyat

If it be said that (being connected with the hearts of all individual souls to) Its (Brahman's) Omnipresence, it would also have experience (of pleasure and pain) (we say) not so, on account of the difference in the nature (of the two). [1 – 2 – 8]

Purva Pakshi

Answer

General Analysis :

- Jivatma – Within heart as Experiencer of Sukham / Dukham, Upasya 'Paramatma' in Heart.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
taylor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Jivatma – Upasaka	Paramatma – Upasyam
<ul style="list-style-type: none"> - In heart only - Both in heart - Both Chetanat - Experiences Sambogaha – Sukham and Dukham in the Mind - Depression, complex, Jealousy 	<ul style="list-style-type: none"> - Also in heart - Also sentient <p>Purva Pakshi :</p> <ul style="list-style-type: none"> - Must suffer Sukham / Dukham / Samsari <p>Anumakam :</p> <ul style="list-style-type: none"> - Paramatma Sukha, Dukha, Bhogavan, Hridayasthaha Chetanatvat, Jiva Vatu

- Sannodyamatrena – in hospital, being near also suffer, undergo pain.

Siddhantin :

- Paramatma different from Jivatma Upasaka.
- Ishvara different from Upasaka.

Ishvara	Jiva
<ul style="list-style-type: none">- Asamsari- Punya Papa Rahitaha- Nitya Mukta Svarupa, not suffering, even though present in same place- Akashavatu, lotus leaf Vatu- Lotus in the water, doesn't get affected- Does not have – Sukha – Dukha Anubava	<ul style="list-style-type: none">- Samsari- Dharma, Adharmavan- Endowed with Punya Papa- Cloth – Gets wet and Suffers water- Jiva has Samboga Prapti

- How Advaitin forgets his philosophy and talks of Jivatma / Paramatma – Abheda.
- Advaitin talks of both Bheda and Abheda.

Vyavahara	Paramartata
<ul style="list-style-type: none">- Bheda- Upasana Prakaranam- Upasaka – Samsari- Upasya Devata – Asamsari- Because of Vaiseshyat Bhedaha, Paramo- If such an argument of Purva Pakshi is there <p>Shankara says :</p> <ul style="list-style-type: none">- Na Samboga Prapti	<ul style="list-style-type: none">- Abheda- In Jnana Prakarana, no difference- Chandilya Vidya – Applies Bheda- Paramatma also crying along with Jiva?- Sympathetic Vibration

- No Sukha Dukha Anubava for Paramatma. Purva Pakshi – Not correct.
- Vai Seshyat – Vilakshanatvat, Vyatiriktatvat...
- Because of Difference between Jiva and Paramatma.

- Jivatma = Cloth – Wet
 - Paramatma = Lotus leaf
- } Both in water / World
- Asanga, Akarta, Abokta, Asamsari, Sukha Svampam.
 - Jivas suffering does not affect other.

Purva Pakshi :

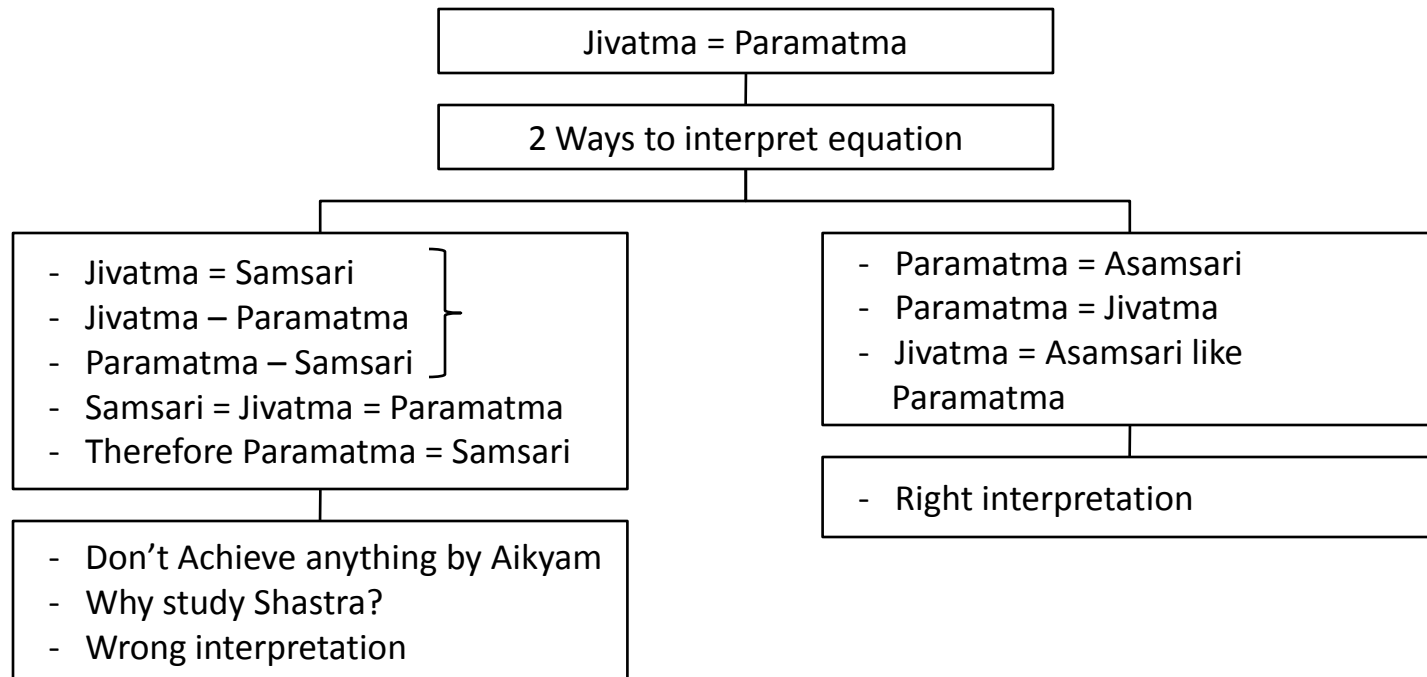
- Tat Tvam Asi?

Sastra :

- Paramatma alone in form of Jiva also in Hridayam in form of Jiva.

Shankara Teases Purva Pakshi :

- What is Significance of Mahavakyam?



Sutra 8 :

सम्भोगप्राप्तिरिति चेत् न वैशेष्यात् ।

Sambhogapraprtiriti chet na vaiseshyat

If it be said that (being connected with the hearts of all individual souls to) Its (Brahman's) Omnipresence, it would also have experience (of pleasure and pain) (we say) not so, on account of the difference in the nature (of the two). [1 – 2 – 8]

Shankara answering 2nd Purva Pakshi :

- Aim of Sruti – To uplift Jivatma.

Start with Paramatma :

- Asamsari, Punya papa Rahitaha, Shuddah, Mukta, Sarva Kalyana Guna Karaha.

Asamsari Paramatma = Jivatma :

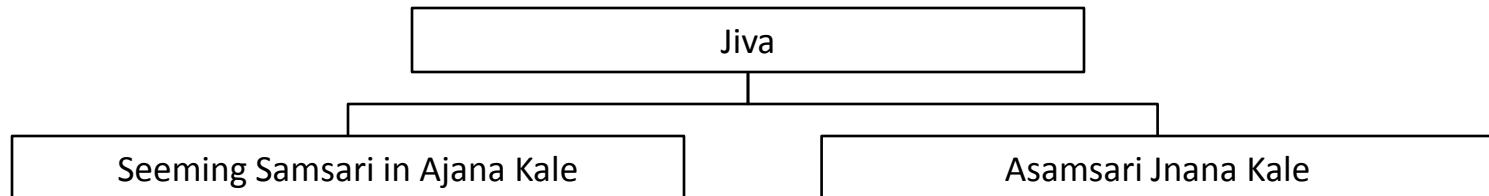
- Upanishad points out Jivatma = Paramatma.
- Therefore, Paramatma = Samsari – Wrong interpretation no Purushartha.

2nd Interpretation :

- Jivatma = Samsari – Before study, conversion is from Samsarivam to Asamsarivam after study.
- Paramatma = Asamsari, Jivatma = Paramatma, Jiva – Lifted Up.
- Anirprasanga Moksha Dosha.

2nd Interpretation :

- Immediate liberating knowledge.
- Paramatma = Asamsari, Jnana and Ajnaye Kale difference only in Jiva.



- Paramatma never has Samsara – Ajane or Jnana Kale, before, after Advaita Jnanam.

Summary :

- Vishayo Vishayaschaiva Purva Pakashatatuttaram, Sangateschi Panchangam Shastre Adhikaranam Smrutam.

5 Steps - Adhikaranam = Topic :

a) Vishaya : Subject :

- Object of Meditation mentioned in Chandilya Vidya of Chandogyo Upanishad :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

**Manomayah pranasariro bharupah satyasankalpa
akasaatma sarvakarma sarvakamah sarvagandhah
sarvarasah sarvamidamabhyatto'vakyanaadarah ॥ 2 ॥**

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

3 Expressions – For Object of Meditation

Manomayaha

Prana Shariraha

Aarupaha

b) Samshaya :

- Object of meditation Jivaha or Paramatma.

c) Purva Pakshi :

- Vedanta Virodhi – Sankhya, does not accept Paramatma at all.

Jiva	Jagat
Purusha	Prakrti

Reasons :

- Attributes belong to Jiva – Location, Smallness, finite like Paddy grain – Ishvara beyond all.

d) Siddhantin : 8 Reason – 8 Sutras most attributes :

- Sarva Vyapi, Sarva Kama, Sarva Gandha, fit with Paramatma only.
- Paramatma includes Jiva - Hence Jivas attributes included in Paramatma.
- Jivas attributes can belong to Paramatma.

Example :

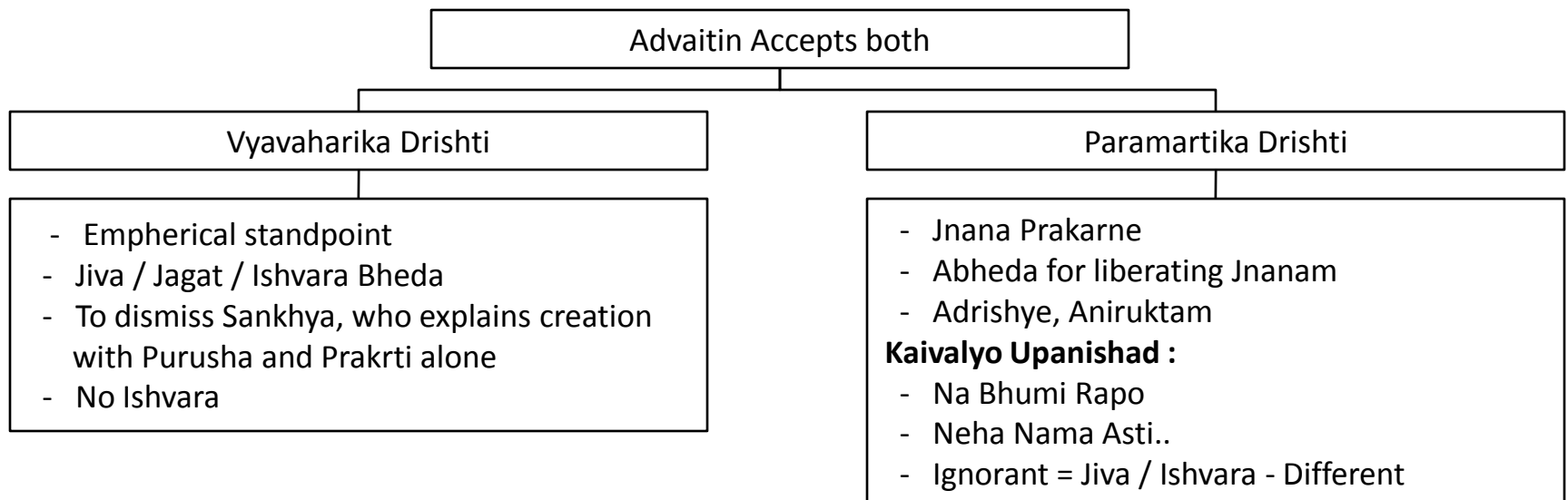
- Glory of Tamil Nadu can belong to India.
- All of India's glories can't belong to Tamil Nadu.

e) Sangatihi :

- Adhikaranam in Uttara Mimamsa, 1st Chapter, 2nd Pada – Before 2nd Adhikaranam.

f) Conclusion :

- In 6th Sutra – Smriteshcha, incidental point mentioned by Shankara.



न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23]

- Ishvara is Sarva Shaktiman, Sarvagya, Srishti Karta and I am miserable Dasa.
- In Sarvatra Prasiddhi Adhikaranam, Ishvara = Upasya Devata.

8th Sutra :

- Smritisteshcha Vaiseshyat, Jiva and Ishvara different.
- Swamis addition not in Bashyam.

Upasana :

- Deals with Brahman – Object of Meditation.
- In Anandamaya Adhikaranam – Jneyam Brahman for Jnanam and Moksha.

Upasyam Brahman	Jneyam Brahman
Chandogyo Upanishad : <ul style="list-style-type: none">- Chandilya Vidya 3rd Chapter – 14 Section- Sarvam Khalu Idam Brahman Tat Jalam Shantam Upasate- Tat Jalam = Srishti Sthithi Karanam Jagat- Karanam Brahman	<ul style="list-style-type: none">- Idam Brahmananda Valli Taittiriya Upanishad : <ul style="list-style-type: none">- Tasmat Va Etasmat Karanam Brahman Brighu Valli : <ul style="list-style-type: none">- Yatho Va Imani Karanam Brahman

Chandogyo Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १

**Sarvam khalvidam brahma tajjalaniti santa upasita
atha khalu kratumayah puruso yathakraturasmimlloke
puruso bhavati tathetah pretya bhavati sa kratum kurvita II 1 II**

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3-14- 1]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

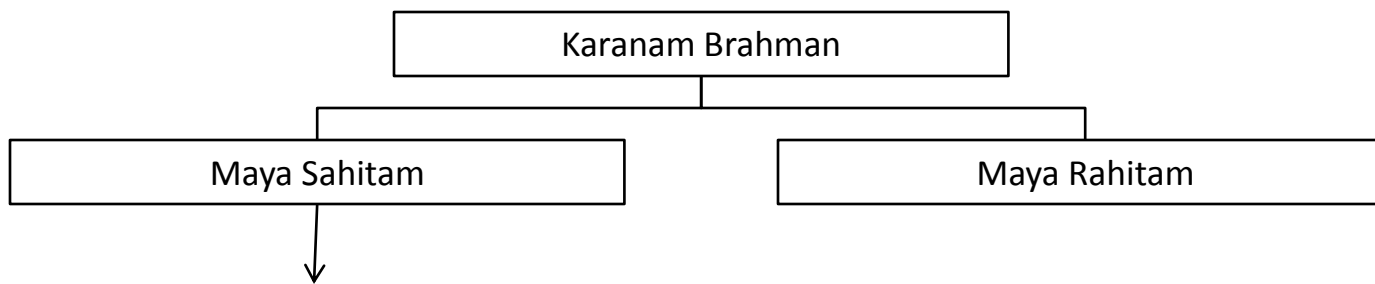
**tasmadva etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत् ।
स तपस्तप्त्वा ॥ २ ॥

**tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva II 2 II**

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – 1 – 2]



- Karanam Brahman is Maya, Sahitam – Sagunam Brahman.
- Shuddham Brahman = Karya Karana Vilakshanam.
- Upasana Prakaranam, Chandilya Vidya = Maya Sahita Karanam Brahman.
- Chandogyo Upanishad Chapter 6th = Jneyam Brahman = Jnana Prakaranam.
- Both deal with Sagunam Brahman what is the difference?

Upasanam Brahman	Jneyam Brahman
<ul style="list-style-type: none"> - After introducing, in Main teaching, objectify or think of Brahman, as Maya Sahitam - Karanatvam retained till the end <p>Retain 3 status of Brahman :</p> <ul style="list-style-type: none"> - Maya Sahitam - Karanatvam - Sagunatvam - Sarva Kalyana Guna Guneiva Nilayam - Sarvagya, Sarvashaktiman, Karanatvam introduced and Retained <p>Technical Word :</p> <ul style="list-style-type: none"> - Karanatva Visishtam Brahman - Maya Visishtam Brahman 	<ul style="list-style-type: none"> - Karanam Brahman introduced - Brahman given 3 status – Karanatvam Maya Sahitam Sagunatvam <p>Later :</p> <ul style="list-style-type: none"> - Tatu Tvam Asi is said - Paramatma / Jivatma – Aikyam is Said - Student does important Job - Through Baga Tyaga Lakshanam from Brahman <p>Brahman :</p> <ul style="list-style-type: none"> - Take away, Maya Upadhi, Remove Karanatvam status, remove Sagunatvam status - Remove 3 Sharirams – Upadhis, remove Avidya Upadhi, - Paramatma – Not cause, Jiva – Not effect - Retain remainder Ekam – Karya – Karanam Vilakshanam Chaitanyam

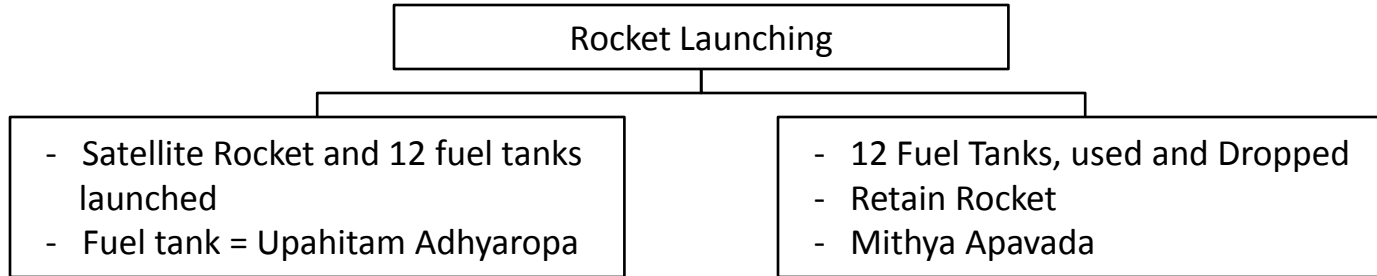
Jneya Brahman – Jnana Prakaranam :

- When main teaching is done, Aikyam Bodhanam – Karanatvam status is dropped.

Technical Word :

- Karanatva Upalakshitam Brahman, Karanatva Upahitam Brahman.

Example :



- Both introduce 3 status of Brahman in the beginning (Upasana and Jnana Kanda)

Jnana Prakaranam :

- Introduces Maya Upalakshitam Karana Vilakshitam, Maya Karanatva Upahitam Brahman.
- 1st Adhikaranam Over – 2nd Adhikaranam – 2 Sutras 9 + 10

Sutra 9 :

अत्ता चराचरग्रहणात् ।

Atta characharagrahanat

The Eater (is Brahman), because both the movable and immovable (i.e. the whole world) is taken (as His food). [1 – 2 – 9]

General Analysis of Atra or Atta Adhikaranam :

Katho Upanishad :

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥
इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,
Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah ॥ 25 ॥
Iti Kathakopanishadi prathamadhyaye dvitiya valli

To whom the Brahmana and the Kshatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! (Thus ends the Second Valli of the First Chapter). [I – II – 25]

- Brahman = Jneya Brahman Adhikaranam, Brahman Jagataha Laya Karanam.

Sutra 9 :

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Katho Upanishad :

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥
इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,
Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah ॥ 25 ॥
Iti Kathakopanishadi prathamadhyaye dvitiya valli

To whom the Brahmana and the Kshatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! (Thus ends the Second Valli of the First Chapter). [I – II – 25]

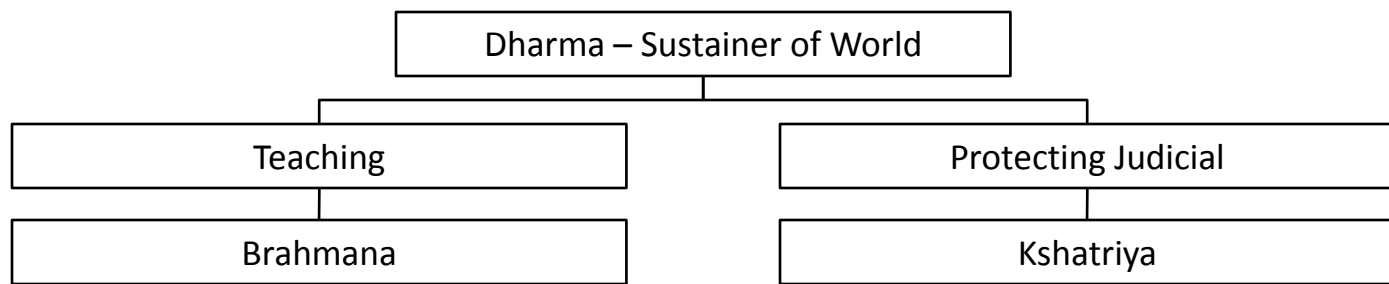
- Paramatma = cause of dissolution, resolution of world.

Figurative Language :

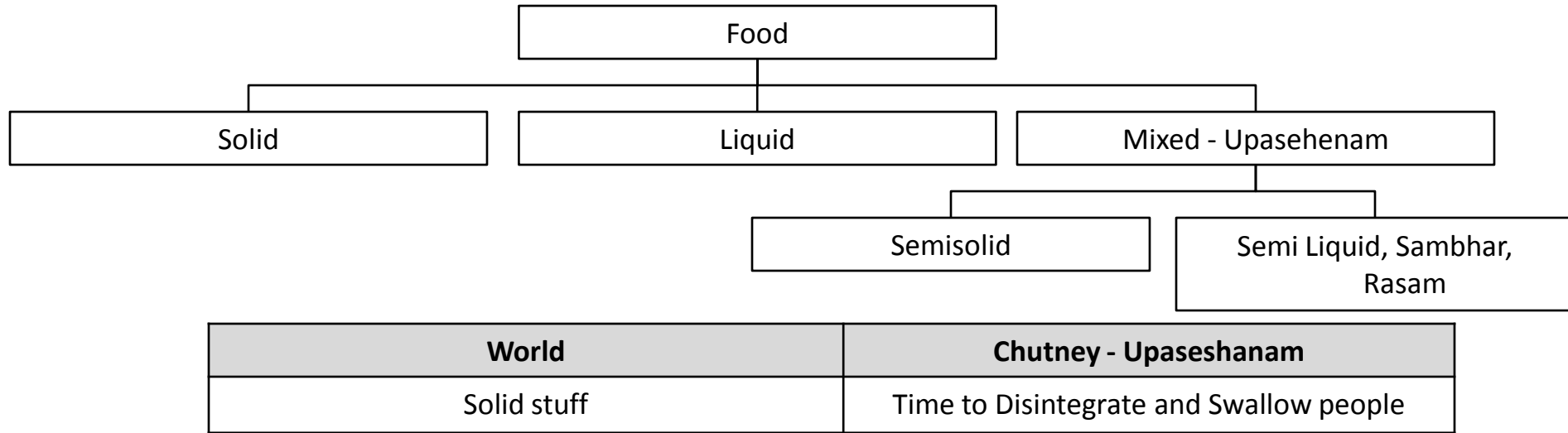
- Paramatma – Swallows / Eats up – Whole universe.

Paramatma	Universe
<ul style="list-style-type: none"> - Eater of Universe - Ad Bakshane, to eat, swallower at Pralayam 	<ul style="list-style-type: none"> - Food of Paramatma - O Danaha, Looks Rice

- Brahma = Brahmana Jati
Kshatram = Kshatriya Jati } Vip's
- Chara Achara Prapancha = Brahmana and Kshatriyas.
- Maintain creation by Dharma – Sustainer of world



- For Paramatma, entire universe = Food



Grinding Stuff :

- Every Sukha, Dukha, Anubava. Each Experience disintegrates my personality.
- “Time” Perishable – Fixed in every experience!!
- Young – Body solid, add Kala.. Grinding.., Hammering – Mixi..
- Muscles disintegrate, Shattered, Mind Disintegrate, Shattered.
- Becomes liquid, not ready to live but leave, comes to Swallowable condition.

Apakshiyate :

- Because of Kala Upaseshanam.

World	Time
- Food	- Upaseshanam - Kala - With Sambhar / Rasam / Buttermilk eat rice

- With Kala source Bhagawan eats the world.
- Paramatma swallower of time, Time is in Paramatma.
- Paramatma not in time, Paramatma consumer of time.
- Time born in Paramatma, exists in Paramatma, resolves in Paramatma.

Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again, as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Maha yogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Mantra 2]

- Paramatma = Beyond time Kala Api Adhara.
- In Sleep, world resolves, time resolves.

Wake Up :

- World arises with time, World and time inseparable.
- 2 Sides of Same coin, No time without world.
- World and time rise together from, Paramatma and resolve into Paramatma.
- Few apprehend Paramatma as swallower of world and time, Few comprehend what is beyond time.
- Who can know where Paramatma is located?
- Time is not spoon, use spoon for eating.
- Spoon and dish goes into mouth, don't swallow spoon, spoon taken out.
- Take sauce with Food, both swallowed.
- Bhagawan uses spoon as side dish / Sauce not as spoon.
- Therefore Kala also swallowed, universe includes Akasha also.

Akasha :

- 1st Product swallowed – Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah || 2 ||**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Paramatma swallows universe including space.
- After swallowing where is Paramatma Located?
- Any location requires Space / Time, At Pralayam where is Paramatma?
- Intellect can't answer question, Paramatma is location less.

- Paramatma creates time and space, Sustains time and space, resolves time and space unto itself.
- It is beyond time and space.
- Paramatma is eater of whole, world Alongust time and space.

What is debated?

- Brahma Sutra = Port not Typist / Sweeper in port.

Auditor :

- Gives problem and solution – Both you don't understand.

Upanishad Says : Katho Upanishad :

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- Yasya Brahma, For him – World is food.
- Uses relative pronoun.. Him... Relative pronoun...
- Who correlative pronoun... he Intenogative pronoun... who as question.
- Saha Yasya... is there...
- How you know pronoun refers to Paramatma – Not Jiva or Agni.
- Pronoun can Represent any of 3.

3 Mains topics contribute to doubt

Jiva

Paramatma

Agnidevata

Naciketa	Yama
Student	Guru

3 Boon :

- 1) Naciketa fire ritual to reach heaven, kindle fire with specific mantras (2 Naciketas Agni).

Katho Upanishad :

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि
 त्वं श्रद्धधानाय मह्यम् ।
 स्वर्गलोका अमृतत्वं भजन्त
 एतद्वितीयेन वृणे वरेण ॥ १३ ॥

sa tvamagniṁ svargyamadhyeṣi mṛtyo
 prabrūhi tvaṁ śraddadhānāya mahyam |
 svargalokā amṛtatvaṁ bhajanta
 etaddvitīyena vṛṇe vareṇa || 13 ||

O Death! Thou Knowest the fire sacrifice which leads to heaven; explain that to me, for I am full of faith, that (Fire) by which those who aim at the attainment of heaven, attain immortality. I pray for this as my second boon. [1 – 1 – 13]

2nd Question :

येयं प्रेते विचिकित्सा मनुष्ये-
 ऽस्तीत्येके नायमस्तीति चैके ।
 एतद्विद्यामनुशिष्टस्त्वयाऽहं
 वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
 asti-tyeke nayam astiti caike,
 etad vidyam anusistas tvaya 'ham
 varanam esa varas trtiyah || 20 ||

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [1 – 1 – 20]

- What happens to Jiva after death Paramatma – No death.

Answer :

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,
Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

- Jiva travels – Yoni to Yoni – Manushya / Vriksha / Mriga – Depending on Punya Papam Karma.
- Travelling Jiva = Punarapi Jananam, Maranam.

3rd Topic : Question : Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- What is beyond cause and effect – Birth / Death – travel, Punya Papam.

Jiva	Paramatma
Punya Papa Yuktaha	Punya Papa Ateeta

Answer – Gita :

न जायते म्रियते वा कदा चिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

He is not born, nor does He ever die; after having been,
He again ceases not to be; unborn, eternal, changeless
and ancient, he is not killed when the body is killed.
[Chapter 2 – Verse 20]

Katho Upanishad :

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam,

Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

Samshaya Doubt :

Katho Upanishad :

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Pronoun : Who is eater?

- Agni / Jiva / Paramatma

Answer :

- Eater – Only Paramatma.

1st Sutra : General Analysis :

- Atra Chara Achara Grahanat
- Eater = Paramatma, Food – Not Dosha – Local food for Jiva.
- Food – Enter cosmos – Consisting of Charam – Acharam.

- Mobile and immobile, Animate – Inanimate.
- In Agni – Dravyam is offering, Agni Devata in Stomach.
- Vaishvanara Agni – Digests few items in Pralayam Agni consumes, Jalam and Prithvi.

Order of Consummation :	
<ul style="list-style-type: none"> - Eater - Prithvi - Jalam - Agni 	<ul style="list-style-type: none"> - Eaten - Jalam - Agni - Vayu

Vayu	Akasha
Akasha	Ishvara

Jiva	Agni Devata	Paramatma
Limited consumer	Limited Consumer	Limitless consumer Chara

Word Analysis :

- Atta – Chara Achara Grahanat



Eater mentioned in Katho Upanishad

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
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- At – Root – To – Eat – Atti Ataha, Adanti.
- Bokta – Have same meaning - Eater not mentioned in Chapter 1 – 2 – 25.

Food(Cosmos)	+	Side Dish (Kala)	—	Mentioned
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- Eater – Indirectly taken, Odana – Pada Satvat Lakshayate.
- Eater mentioned in Chapter 1 – 2 – 25 – is Paramatma Bavati – Not Jiva / Agni but Bokta – Paramatma.
- Chara – Moving – Movable – Animate, Achara – Nonmoving – immovable – Inanimate.
- Grahanam – Mentions, referred, statement.
- Upadesha – Uktatvat, Mantrena – Uktat.
- Because of reference to Chara – Achara – Prapancha, as food of Paramatma.
- Therefore it should be Paramatma and not Jiva. Chara – Achara not in Mantra.
- Brahmana Kshatriya mentioned, Representative of Chara – Achara Prapancha.
- Upalakshanam – Indicators of Universe, Paramatma can't be seen, Not object of eyes.
- Chakshu = Upalakshana for Jnana Indriyas. Vak = Upalakshanam for Karma Indriyas.

Example :

- Raman Visited me.. Not Humanity.
- What is norm to take, Literal or implied meaning?
- Upaseshanam - Side Dish - Kalatatvam mentioned.
- Brahman consumes with Kala Tatvam, Brahmanas and Kshatriyas, Pashu, Chara – Achara, Briga...
- Everything consumed because Kala is Upaseshanam. Time is helper for swallowing.

Purva Pakshi :

- Jiva is eater not Paramatma, Atta = Bokta = Eater.
- In Shastra, Karta – Bokta = Jiva = Samsari, In shastra, Akarta – Abokta = Paramatma = Asamsari.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Tree	2 Birds
Body and Mind	Jivatma and Paramatma

Jiva :

- Alone eats Pipalam – Karma Phalam = Atta = Eater.
- Atti = Verb – Eats, Atta Jiva Bavati Samsara Boktrutvat.

Paramatma :

- Not Eater – Remains Sakshi.

Sutra 9 :

अत्ता चराचरग्रहणात् ।

Atta characharagrahanat

The Eater (is Brahman), because both the movable and immovable (i.e. the whole world) is taken (as His food). [1 – 2 – 9]

Katho Upanishad :

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
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- Atta = Bokta, Ad = To Eat, Bhuj = To eat – Bhojanam.
- One who consumes, eats.

Normally :

Jiva	Paramatma
<ul style="list-style-type: none"> - Karta, Bokta - Karma Phala Bokta - Samsari 	<ul style="list-style-type: none"> - Akarta Abokta

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
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Jivatma	Paramatma
<ul style="list-style-type: none">- Eater- Atta	<ul style="list-style-type: none">- Non Eater- Anatta- Abokta- Witness without eating

Shankara :

- Atta / Bokta in Shastra can refer to both Jivatma and Paramatma depending on context.
- Never Jump to Conclusion, See what is object eaten, Eater of What.

2 Objects of Eating in Shastra

- Eater of Karma Phalam = Sukham / Dukham
- Consuming, eating, experiencing
- Gives Samsari status
- Gives Sukha Dukha Anubava
- Karma Phala Atta = Samsari Jiva
- Eater of Sukham Dukham

In Mundak Upanishad :

- Dva Suparma, eater bird is Karma Phalam, Atta = Pipalam = Jiva

- Samastaha Prapancha in Pralayam
- Universe = Object of Eating
- Eating = Figurative sense
- Universe resolving into itself
- Laya Karta
- As Srishti, Sthithi, Laya Karta, Paramatma Mukta
- Prapancha Atta = Asamsari Paramatma

Katho Upanishad : Chapter 1 – 2 – 25

- Refers to Prapancha Atta assisted by Pickle of Kalam

Mandukya Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

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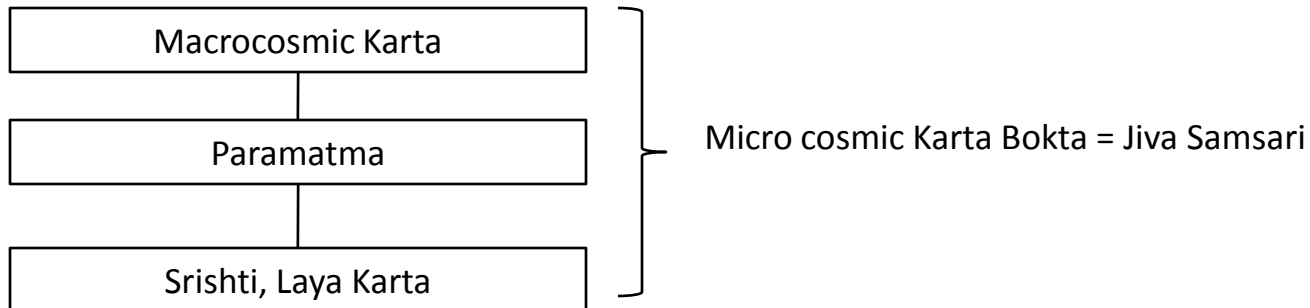
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- Similarly Karta Refers to Jiva or Paramatma?
- Doer – Agent – Depends on context.
- Punya papa Karta = Jiva = Samsari.
- Sukha Dukha Bhokta... Punarapi Jnanam, Maranam... With Karta of 2 Children Dream..
- Srishti, Sthithi, Laya Karta = Doer of Prapancha – Creation.



Purva Pakshi :

- Atta can be Devata also, Agni - Consumer of all things except, Air and space... Worldly sense.

Scriptural Sense :

- All offerings powered into Agni - Received by Agni Devata...
- Cosmic courier service operator Also as digestive fire Vaishvanara Agni.. Samana Prana.. Consumes all we eat.
- 2nd Boon of Naciketa - Naciketa Agni.

Brihadaranyaka Upanishad :

अथेत्यभ्यमन्थत्, स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत;
तस्मादेतदुभयमलोकमन्तरतः, अलोकका हि योनिरन्तरतः ।
तद्यदिदमाः उः, अमुं यजामुं यजेत्य्, एकैकं देवम्, एतस्यैव सा विसृष्टिः,
एष उ ह्येव सर्वे देवाः । अथ यत्किंचेदमार्द्रम्, तद्रेतसोऽसृजत,
तदु सोमः; एतावद्वा इदं, सर्वम् अन्नं चैवान्नादश्च; सोम एवान्नम्,
अग्निरन्नादः; सैषा ब्रह्मणोऽतिसृष्टिर्यच्छ्रेयसो देवानसृजत, अथ यन्मर्त्यः
सन्नमृतानसृजत तस्मादतिसृष्टिः;
अतिसृष्ट्यं हास्यैतस्यां भवति य एवं वेद ॥ ६ ॥

athetyabhyamanthat, sa mukhācca yonerhastābhyām
cāgnimasrjata; tasmādetadubhayamalomakamantarataḥ,
alomakā hi yonirantarataḥ |
tadyadidamāḥuḥ, amuṃ yajāmuṃ yajety, ekaikaṃ devam,
etasyaiva sā viśṛṣṭiḥ, eṣa u hyeva sarve devāḥ |
atha yatkiṃcedamārdram, tadretaso'srjata, tadu somaḥ;
etāvadvā idaṃ, sarvam annaṃ caivānnādaśca; soma evānnam,
agnirannādaḥ; saiṣā brahmaṇo'tisṛṣṭiryacchreyaso devānasrjata,
atha yanmartyaḥ sannamṛtānasrjata tasmādatisṛṣṭiḥ;
atisṛṣṭyaṃ hāsyaitasyām bhavati ya evaṃ veda || 6 ||

Then he rubbed back and forth thus, and produced fire from its source, the mouth and the hands. Therefore both these are without hair at the inside. When they talk of particular gods, saying, “Sacrifice to him,” ‘Sacrifice to the other one,’ (They are wrong, since) These are all his projection, for he is all the gods. Now all this that is liquid, he produced from the seed. That is soma. This universe is indeed this much-food and the eater of food. Soma is food, and fire the eater of food. This is the super-creation of Viraj that he projected the gods, who are even superior to him. Because he, although mortal himself, projected the immortals, therefore this is a super-creation. He who knows this as such becomes (a creator) in this super-creation of Viraj. [1 – 4 – 6]

Brighu Valli :

- Apoha Annaha, Agni = Eater.

Answer :

- Charachara Grahana...
- Vaishvanara Agni - Eats only Eatables.

Pralaya :

- Agni eats Prithvi and Jala Tattwa, not Vayu, Akasha.
- Akasha Swallows Agni, Sarva Atta = Paramatma Alone.

Sutra 10 :

प्रकरणाच्च ।

Prakaranaccha

And on account of the context also the (eater is Brahman). [1 – 2 – 10]

2nd Reason :

- Vyasa Gives – Paramatma alone is Eater.
- Curamstantial evidence proves that. Jiva – Travels – Body to Body, Agni Devata – Context Over.

Question - Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- This question is Given / Quoted to negate idea of Visishta Advaitin. God – Not Guna = Nirguna.

Visishta Advaitin :

- God is free from only bad Gunas.
- Nirguna = God has only Kalyana Gunas of creation.
- Akalyana Gunas negated by God as Nirguna.

Advaitin :

- God free from Good and bad Gunas.
- This is crucial difference between Visishta Advaitin and Advaitin.
- Brahma beyond – Dharma – Adharma

Shubha – Ashubha

Kalyana – Akalyana

Kruta – Akruta

Cause – Effect, Eternal

- This ‘Question’ belongs to Paramatma only.
- Jiva has Dharma / Adharma – in the grip of Dharma / Adharma Punya / Papa.
- Paramatma – Dharma – Adharma Atteta.

Question - Katho Upanishad :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,

Yad icchanto brahma-caryam caranti tat te padam sangrahena bravimy-om-ity-etad ॥ 15 ॥

Yama said : The goal (word) which all the Veda-s declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacarin, that goal (word) I will briefly tell thee. It is Om.” [I – II – 15]

Answer :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;
Ubhau tau na vijanito, nayam hanti na hanyate II 19 II

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-anijan mahato mahiyan Atmasya jantor-nihito guhayam,
Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah II 20 II

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Asino duram vrajati, sayano yati sarvatah,
Kastam mada-madam devam, madanyo jnatum-arhati II 21 II

Sitting he travels far ; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not? [I – II – 21]

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu anavasthesva-vasthitam,
Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [I – II – 22]

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥

Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,
Yam evaisa vrnute tena labhyah tasyaisa atma vivrnute tanum svam ॥ 23 ॥

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [I – II – 23]

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,
Nasanta-manaso va'pi, prajnane-naina-mapnuyat ॥ 24 ॥

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [I – II – 24]

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,
Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah ॥ 25 ॥

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! [I – II – 25]

- Jiva – Goes through Punarapi, Jnanam, Maranam.
- Paramatma = Janma - Marana Rahitaha – Chapter 1 – 2 – 25 – last mantra.
- That Prakaranam – Section – Upasamahara, Eater = Paramatma alone.

Word Analysis :

Prakaranat	Cha
- Because of Paramatma context	- Conjunction - This Reason also

1st Reason :

- Charachara Grahanat – 1st Reason.

2nd Reason :

- Prakaranat Cha – 2nd Reason.
- 2 Reasons by Vyasa.

Shankara – 3rd Reason :

- Chapter 1 – 2 – 25 – 1st – 3 lines talks of eater of everything.

Confusion :

- Who is eater – Jivatma / Paramatma.

4th Line : Gives Answer :

- Who can know this eater? – Incomprehension
- Who can know where the eater is? Locationless – Paramatma.
- How to Think properly is taught by Shankara.
- These are not question but give answer.
- Majority can't know the eater – Dur Vigneyam – in comprehensible Vastu Ati Sukshma Vastu.
- Eater has no location / time / Space because it is eater of time and space.

Jiva :

- Well known to all. Karta, Bokta, Samsari, Sukhi, Dukhi, traveler, Punarapi Jananam, Maranam.
- (Lectures in Astika Samaj), Bhu Loka.

3rd Argument :

- Talks about incomprehensible eater Paramatma not Jiva.
- Why Vedantin's talk about, Jivatma – Paramatma Bheda and also Abheda?

Ajanana Kale / Avasta	Jnana kale / Avasta
<ul style="list-style-type: none">- Bheda- Dva Suparna- Dvaitam Bavati	<ul style="list-style-type: none">- Abheda- Kena Kam Pashyati? Vijanati?

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिष भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभिषदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत्, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति तं केन विजानीयात्? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitam iva bhavati, tad itara itaram jighrati, tad itara itaram paśyati, tad itara itaram śṛṇoti, tad itara itaram abhivadati, tad itara itaram manute, tad itara itaram vijānāti. yatra tv asya sarvam ātmāivābhūt, tat kena kaṁ jighret, tat kena kaṁ paśyet, tat kena kaṁ śṛṇuyat, tat kena kaṁ abhivadet, tat kena kaṁ manvīta, tat kena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt, vijñātāram are kena vijānīyād iti || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known – through what, O Maitreyi, should one know the Knower? [II – IV – 14]

Conclusion / Condensation :

- Remember these points – Prepare 4 points excel for each Sutra.

Sutra	- Sutra[1 – 2 – 10] Adhikaranam in Right Place
Vishaya	- Eater in Katho Upanishad
Upanishad Verse	- Katho Upanishad – Chapter 1 – 2 – 25
Samshaya	- Atta – Eater Jiva or Paramatma
Purva Pakshi	a) Eater Jiva b) Reason Atta = Bokta = Samsari = Jiva c) Jiva Bird alone eats Mundak Upanishad Mantra
Siddantin	a) Atta = Paramatma Jiva : - Eater of Karma Phalam Samsari Paramatma : - Eater of Prapancha Srishti, Sthithi, Laya Karta - Asamsari Context : - Also Paramatma - Katho Upanishad : Chapter 1 – 2 – 14 to 25

Sutra 10 :

प्रकरणाच्च ।

Prakaranaccha

And on account of the context also the (eater is Brahman). [1 – 2 – 10]

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
taylor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,
Yad icchanto brahma-caryam caranti tat te padam sangrahena bravimyo-mity-etad ॥ 15 ॥

Yama said : The goal (word) which all the Veda-s declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacarin, that goal (word) I will briefly tell thee. It is Om.” [I – II – 15]

एतद्ध्येवाकशरं ब्रह्म एतद्ध्येवाकशरं परम् ।
एतद्ध्येवाकशरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

etaddhyevākśaraṁ brahma etaddhyevākśaraṁ param ।
etaddhyevākśaraṁ jñātvā yo yadicchatī tasya tat ॥ 16 ॥

This word is verily Brahman alone, this word is also the highest, he who knows this word obtains, verily, whatever (of the two) he desires. [I – II – 16]

एतदालम्बनं श्रेष्ठमेतदालम्बनं परं ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

etadāmbanaṁ śreṣṭhametadāmbanaṁ paraṁ ।
etadāmbanaṁ jñātvā brahmaloke mahīyate ॥ 17 ॥

Most glorious is this support, this is the supreme-most support. He who has Realised (Know) this support comes to be adored (worshipped) in the world of Brahmaji-the creator. [I – II – 17]

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;
Ubhau tau na vijanito, nayam hanti na hanyate ॥ 19 ॥

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-anian mahato mahiyan Atmasya jantor-nihito guhayam,
Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Asino duram vrajati, sayano yati sarvatah,
Kastam mada-madam devam, madanyo jnatum-arhati ॥ 21 ॥

Sitting he travels far ; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not? [I – II – 21]

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu anavasthesva-vasthitam,
Mahantam vibhum atmanam matva dhiro na socati II 22 II

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [I – II – 22]

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥

Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,
Yam evaisa vrnute tena labhyah tasyaisa atma vivrnute tanum svam II 23 II

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [I – II – 23]

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,
Nasanta-manaso va'pi, prajnane-naina-mapnuyat II 24 II

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [I – II – 24]

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,
Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah II 25 II

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! [I – II – 25]

Lecture 72

- 1st Chapter - 2nd Pada - 3rd Adhikaranam – Contains 2 sutras.

Sutra 11 :

गुहां प्रविष्टावात्मानौ
हि तद्दर्शनात् ।

Guham pravistavatmanau
hi taddarsanat

The two who have entered into the cavity (of the heart) are indeed the individual soul and the Supreme Soul, because it is so seen. [1 – 2 – 11]

General Analysis of Adhikaranam :

Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

ṛtaṁ pibantau sukr̥tasya loke guhāṁ praviṣṭau parame parārdhe |
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ || 1 ||

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the seat of the supreme, the knower's of Brahman call them shadow and light; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [1 – 3 – 1]

Important Mantra :

- Jivatma / Paramatma - Reside in heart of all human beings.
- Guham Pravishtou - Entered cave. Where are they located?
- Parama Parasthe - in sacred place.
- Body = Temple
- Heart = Sanctum

What is the job of Jivatma / Paramatma?

1st Line :

- Experience karma Phalas.
- Rithou Pibantau Sukrtasya Loke.

What is function of 2 birds – Jivatma / Paramatma?

- There are illuminating and experiencing karma Phala.
- Sukha – Dukha Rupam – Loke = in physical body.
- Jivatma = Chidabasa / Pramata / Pratibimba Chaitanyam
- Paramatma = Chit / Bimba Chaitanyam / Sakshi.

What is their nature?

- Chaya Vidou Brahman Vido Vadanti.

2 Totally Different	
- Light	- Shadow
- Aapa	- Chaya
- Bright	- Shadow
- Hot	- Cold
- 'Paramatma	- 'Teijasa'

Who talks about these 2

- Brahma Vido Vadanti - Those who deal with Jnana Khanda - Jnani's – Philosophers.
- Trinaci Keta Vadanti. Ritualists karma Kandis talk of Jivatma / Paramatma.
- Purva, Uttara Mimamsakas.
- Ritualists and philosophers talk about Jivatma / Paramatma.
- Experience karma Phalas constantly.

Mundak Upanishad : 2 Birds

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

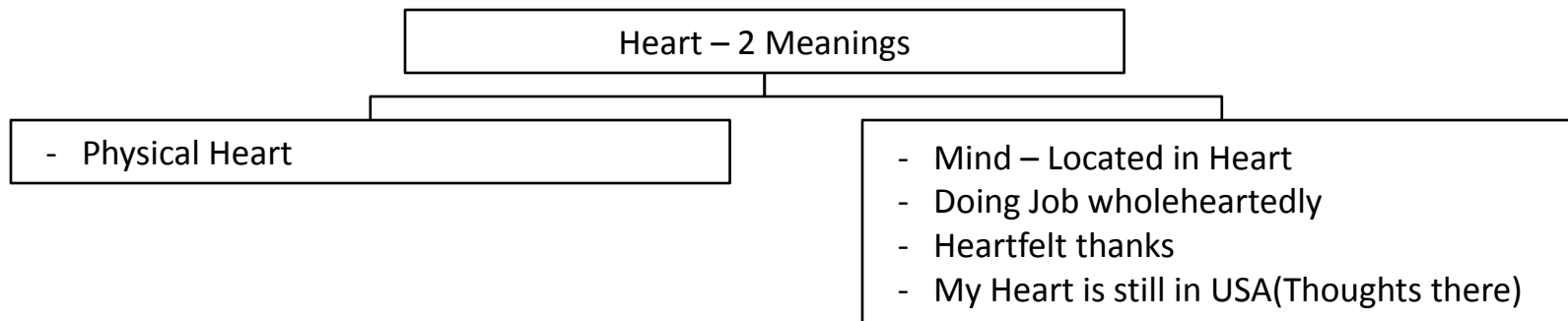
Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Body = Tree, branch = Heart.
- Upon Branch / Heart – Jivatma / Paramatma seated.
- Parallel to this is Katho Upanishad – Mantra.
- What is controversy – Confusion Resolved through Guha Pratishta Adhikaranam.
- Jivatma / Paramatma not used. 2 Entities in heart - Pibantau, - Dual experiencing karma Phalam.
- Chaya Tapau Eva. Like shade and light. 2 things are there.
- 2 Experiencers of karma Phalam are there, Mantra does not say who they are.

Controversy :

- What are the Experiencers?
- Conclusion – Jivatma and Paramatma.
- Refute Sankhya who does not accept Paramatma separate from Jivatma in Vyavaharikam.
- Vedantin accepts Jivatma - Different from 'Paramatma' in Vyavaharikam and Aikyam in Paramartikam.



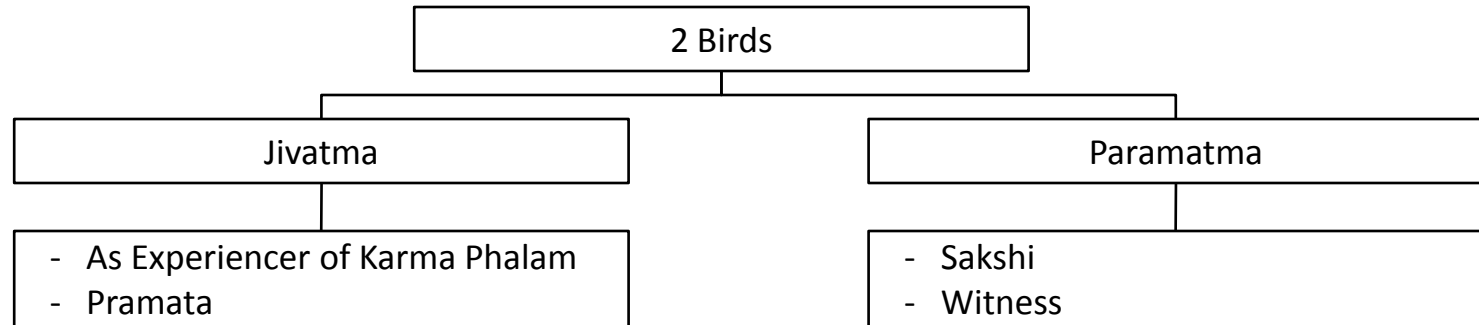
General Analysis - 2 interpretations

a) Non Shankara way :

- 2 Entities are there.
- 2 Entities experience karma Phalam located in heart.

Reason :

- Clearly stated in Mundak mantra.
- Dva - Suparna - 2 birds same idea borrowed here.
- Sandigdham Assandigdham Jnayayate.



Word Analysis :

- Guham Pravishtou Atmanou, Hi Tat Darsanat.

a) Guham :

- Hridayam – Heart - Mind

b) Pravishtou :

- 2 things have entered, are located

c) Sadhyam :

- 2 Entities – Jivatma / Paramatma.

d) Subject matter :

- Guham Pravishtou 2 things have entered.

e) Paksha conclusion :

- 2 are Jivatma and Paramatma.
- Hi = Eva - Jivatma and Paramatma only
 - Definitely only Jivatma and Paramatma have entered
 - Negate all other views.
 - Purva Pakshi - Nirakaranam

f) Tat Darsanat – Tadu :

- This idea is clearly stated – Elsewhere.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
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Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Jivatma and Paramatma clarified here.

1st Interpretation :

- Hinted 'elsewhere' – Mundak.

2nd interpretation :

- Shankara's presentation.

General Analysis of 2nd Interpretation :

- 2 Entities in heart are Chetana Tatvam.
- 2 Sentient ones are Jivatma and Paramatma only - No other sentient ones.
- How to prove 2 are sentient?.

Proof :

- Tad Darshanam.

Argument:

- In heart 'Jivatma' accepted by all philosophers.

2nd One Controversial :

- Dual usage - Proves both are Chetanam.

General Rule :

- When we give number to things, object referred belongs to same class of beings / Objects.

Example : Coffee buying :

- Please bring another one.
- Another one coming in the car.

Taittiriya Upanishad : 5th one is Devata

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥ १ ॥

bhīṣā'smādvātaḥ pavate | bhīṣodeti sūryaḥ |
bhīṣā'smādagñiścendraśca mṛtyurdhāvati pañcama iti || 1 ||

Through fear of him blows the wind. Through fear of Him rises the sun. Through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties. [2 – 8 – 1]

- Only 150 people in the hall, don't include chair, pens, dress.
- 2 Entities – Both Chetana

Reasoning :

- Tat Darshanat.

1st interpretation :

- Stated elsewhere.

2nd interpretation :

- Because of popularity of General rule.

Samanya Niyama Darsanat :

- Specie - Chetana, 2nd not insentient.
- Guham Pravishtou - located in the physical heart.
- Jivatma / Paramatma Paksha over - 2 Entities. Sadhyam = Jivatma / Paramatma - Noun

Hetu : Reason :

- Atmanou Hi(Means Chetanam)

Because :

- Both sentient belongs to same class - Number rule.
- Numbered entities - Belong to same Jati - Class of being.
- 2 Entities - sentient class, Therefore Jivatma / Paramatma only.

Purva Pakshi : 2 Entities :

- Jivatma and Antahkaranam – Intellect.
- Invisible mind and invisible 'Jivatma'. If 'Paramatma' - Logical problems.
- Ritam Pibantou = 2 Experiencers = Clue of karma Phalam.
- If Jivatma and Paramatma and Jivatma = Bokta = ok
- Paramatma is Abokta - Anashnou Anyaya Abhijayati.

Defect No. 1 :

- Paramatma is non Experiencer.

2nd Defect :

- Paramatma - Becomes located in the heart.
- Paramatma - All pervading - Infinite Atma in small heart not possible.
- Even coconut can't go in heart.

Sutra 11 :

गुहां प्रविष्टावात्मानौ
हि तद्दर्शनात् ।

Guham pravistavatmanau
hi taddarsanat

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- Guna Pravistou Adhikaranam

Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
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- 2 Entities in Hridayam.

Purva Pakshi :

- Mind and Jiva. Experiencers of karma Phalam

Reason :

- Tat Darsanat. Sankhya accepts only Jiva and Jagat - Not Ishvara – Has Dvesha for Ishvara.

3 Doshas

Ritou

Pibantau

Dual

Karma Phalam

Experiencer

Boktrutvam

- Paramatma = Akarta – Abokta - 1st defect.

2nd Defect :

- Paramatma - Unallocated, Infinite, how located in heart?
- Jiva = Parichinna, subject to travel Loka to Loka.
- How infinite 'Paramatma' – Anantaha - Located in heart?
- Illogical to locate all pervading in limited heart.

3rd Defect :

Chhaya	Atapou	Diagonally opposite
<ul style="list-style-type: none"> - Dark - Cold 	<ul style="list-style-type: none"> - Light / Bright - Hot 	

Advaitin :

- Jivatma / Paramatma – Same not opposite
 - Both Chetana

Siddantin : 2 Entities are wrong :

Buddhi	Jivatma
Achetana	Chetanam

- Atyanta Virudou.

Advaitin :

- Pratibimba Chaitanyam / Bimba Chaitanyam.

Purva Pakshi :

- Once you accept Buddhi and Jiva no Doshas, fits properly.

1st Defect :

- Jiva and Buddhi are Experiencers.
- Both Savikaram, Can Experience. Ritou Pibanton fits.

2nd Defect :

- Jiva and Mind – Parichinnam limited can be located in the heart like.

Shadow	Light
Mind	Jiva

Siddantin :

- 3 Defects are not there.

Jivatma	Paramatma
- Experiencer	- Not Experiencer - By Presence of 'Paramatma' means blessing of 'Paramatma', by which alone Jivatma able to experience

Technical :

- Jivatma = Pratibimba Chaitanyam, Paramatma = Bimba.
- Existence of Pratibimba Chaitanyam, because of Bimba Chaitanyam.
- Existence if Chidabasa because of chit.
- Paramatma alone makes 'Jivatma' Bokta, Sannidi Matrena - By mere presence...
- Figuratively say : 'Paramatma' also Bokta.

Example :

- Cook does not cook
- Fire Cooks

- Cook - Makes conditions for cooking.
- Paramatma - Makes conditions for Bokta.

Paramatma :

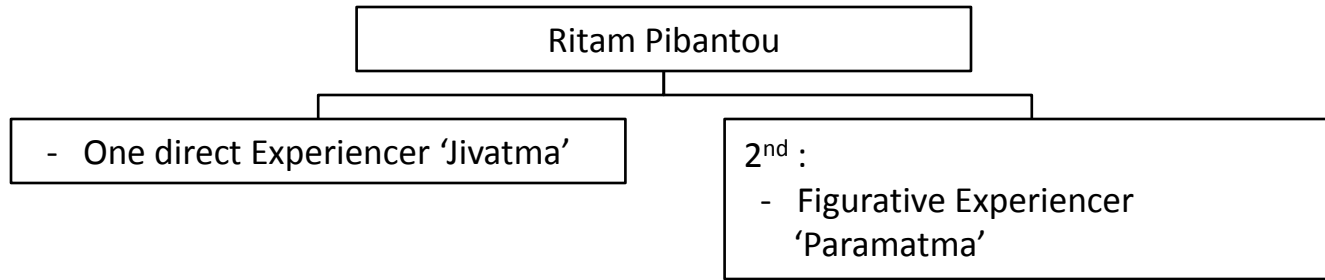
- Bojayita Bavati. Indirectly blesses 'Jivatma' to become Bokta.

Gita :

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहे ऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

The supreme Purusha in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great lord and the supreme self. [Chapter 13 – Verse 23]

- Sakshi Matrena, Srotasya Srotram, Drishter Drishta, Sruter Sruta.



b) 'Paramatma' located in heart :

- All pervading 'Paramatma' also in heart why specifically heart referred?
- Consciousness can't be experienced outside but only as witness of thoughts in mind.
- For me, consciousness available in my Body / Mind.
- In my mind as witness of all emotions / thoughts... Every condition witnessed by all pervading consciousness.
- Lord everywhere - Go to temple, Specially available for worship.
- Consciousness manifests in the heart.
- Upalabdisthane - Not place of location but of manifestation.

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Brahma all pervading but recognised in Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति ॥

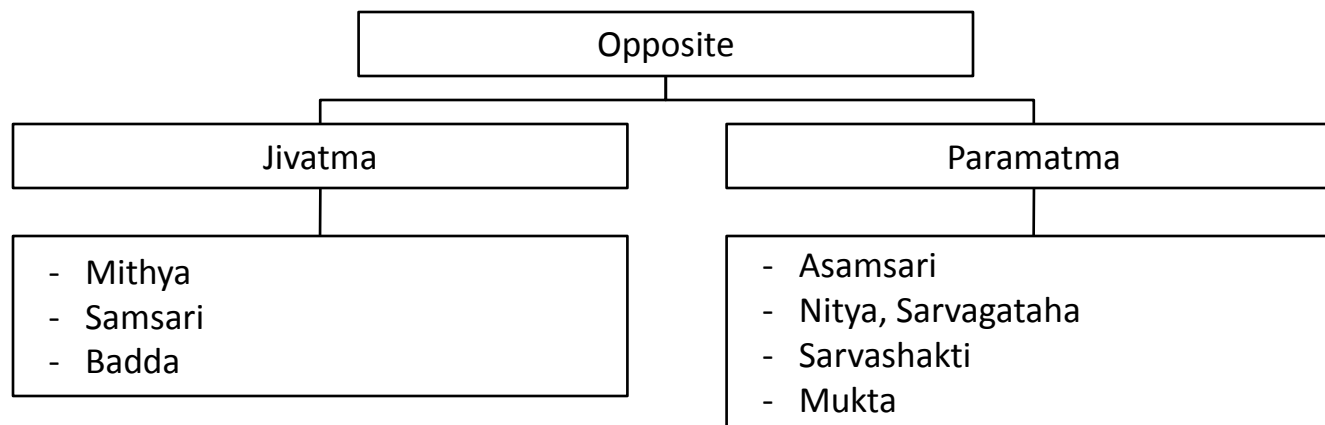
**Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmata vipasciteti ॥ 1 ॥**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent Akasa, Realises all his desires along with omniscient Brahman. [II – I – 1]

- Brahma's description in all Upanishads : “ Guhahitam “.

c) Chaya – Tapou :

- Jivatma – Paramatma - Not diagonally opposites.
- Jivatma – Paramatma - Both Chetanams. Diagonally opposites from stand point of Samsara, Asamsara.



- Both Chetana, Experiencers of karma Phala, Chetana Jivatma / Paramatma... Fits in Ritam Pibantou.
- Chaya Tapou – Fits – Uncommon - Opposite features.
- Hence there are no 3 defects in Siddantin's Matam.
- In Purva Pakshi – Interpretation - There is problem.

Purva Pakshi :

- 1) Buddhi and Jivatma – Both Experiencer
- Advaitin – 'Paramatma' not Experiencer.
- 3) Buddhi and 'Jivatma' - Totally opposite
- Like Chaya and Atapa, Light and Shadow.

Buddhi	Jivatma
<ul style="list-style-type: none"> - Achetanam - Can't be Experiencer 	<ul style="list-style-type: none"> - Chetanam

- If Buddhi is Achetanam, how can Achetana Buddhi and 'Jivatma' - Be 2 Experiencers?
- My 'Paramatma' - Not Experiencer - You replace 'Paramatma' by Achetana Buddhi... Problem continues.
- Achetana Buddhi not Experiencer.
- No 2 Experiencer in Antahkaranam.

Purva Pakshi :

- Achetana Buddhi is figurative Experiencer.

Siddantin :

- 'Paramatma' is also figurative Experiencer.
- Guham Pravishtou – Ok. 1st Sutra Over.

Sutra 12 :

विशेषणाच्च ।

Viseshanaccha

And on account of the distinctive qualities (of the two mentioned in subsequent texts). [1 – 2 – 12]

General Analysis :

- Confusion of Katho Upanishad is sorted by Upanishads later mantras.

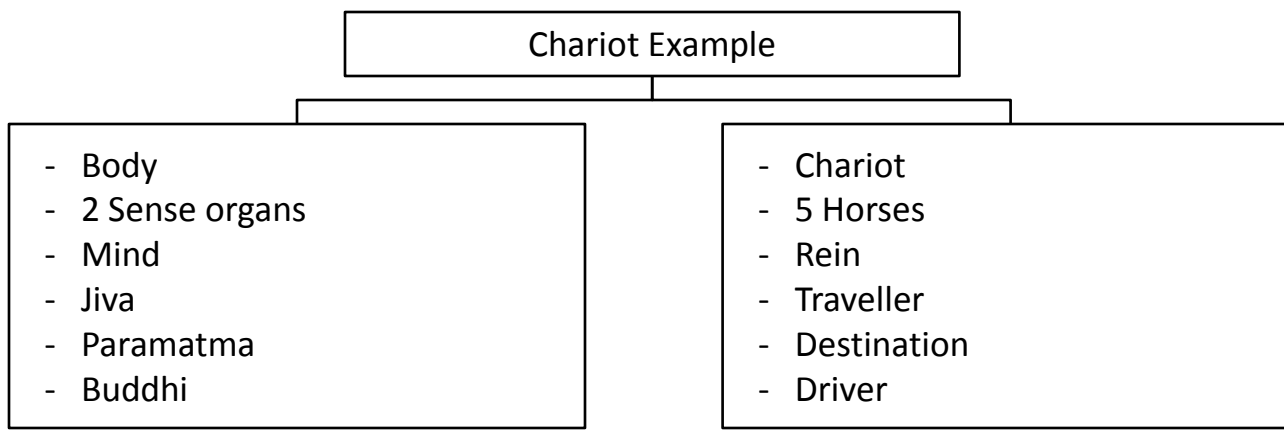
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The two who enjoy the fruits of their good works being seated in the cavity of the heart, the seat of the supreme, the knower's of Brahman call them shadow and light; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [1 – 3 – 1]

Katho Upanishad :

- 1st Chapter – 3rd Section.



Katho Upanishad :

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

vijñānasārathiryastu manahpragrahavānnarah |
so'dhvanah pāramāpnoti tadviṣṇoḥ paramam padam || 9 ||

The man who has intelligence for his charioteer and the mind as the (Well – Controlled) rein, - he attains the end of the journey, that supreme place of Vishnu (the all-pervading Atman). [1 – 3 – 9]

- Paramatma = Destination
- In which direction I should travel to reach Paramatma...
- Journey not outward but inward.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah || 10 ||

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

Beyond	Is
<ul style="list-style-type: none"> - Sense Objects - Sense organs - Mind - Intellect 	<ul style="list-style-type: none"> - Sense Organs - Mind - Intellect - Great self (Atma)

Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

**Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa katha sa para gatih ॥ 11 ॥**

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

Beyond	
<ul style="list-style-type: none"> - Mahat - Unmanifest – Prakrti - Purusha 	<ul style="list-style-type: none"> - Avyaktam(Unmanifest) - Purusha - Nothing

In 1st Chapter and 2nd Chapter :

- Parama Purusha is Guhayam...
- Paramatma destination within you.

Traveller	Destination – Within
Jiva	Paramatma

Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
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- Ritam Pibantau = Jiva – Traveller real Experienter
- Paramatma = Destination - Figurative Experienter.

Real Travel	Destination / Apparent Traveler
<ul style="list-style-type: none"> - Jivatma - Pratibimba Chaitanyam - Pramata - Sophadika - Ahankara - Chetanam - Small I - Vachyartham - Traveller 	<ul style="list-style-type: none"> - Paramatma - Bimba Chaitanyam - Apramata - Nirupadhika - Sakshi - Chetanam - Bigi - Lakshyartham - Destination

Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्न्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,
Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- 'Paramatma' Hidden within individual.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- ‘Paramatma’ is of such nature Upanishad specifies 2 Travellers.

Word Meaning :

Viseshanat	Cha
Specific Reference	Because of this reason also

Hence :

- Rithou Pibantou = Jivatma and Paramatma.
- Guha Pravishtou is Jivatma / Paramatma.
- Because of specific reference in Katho Upanishad itself...

1st Sutra :

- Tad Darshanat
- Shankara introduces another Purva Pakshi controversy.
- 2 Experiencers are Jivatma and Paramatma.

Mundak Upanishad – Supports Jivatma and Paramatma :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti || 1 ||

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Purva Pakshi :

- Pahinji Rahasya Brahmana, 2 Entities within individual.
- Paraphrases Mundak mantra and writes commentary.

Brihadaranyaka Upanishad :

अथातः पवमानानामेवाभ्यारोहः; स वै खलु प्रस्तोता साम प्रस्तौति,
स यत्र प्रस्तुयात् तदेतानि जपेत्—असतो मा सद्गमय, तमसो मा ज्योतिर्गमय,
मृत्योर्मोमृतं गमयेति; स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्,
मृत्योर्मोमृतं गमय, अमृतम् मा कुर्वित्येवैतदाह; तमसो मा ज्योतिर्गमयेति,
मृत्युर्वै तमः, ज्योतिरेमृतम्, मृत्योर्मोमृतं गमय, अमृतं मा कुर्वित्येवैतदाह;
मृत्योर्मोमृतं गमयेति नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि
तेष्व्वात्मनेऽन्नाद्यमागायेत्, तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम्;
स एष एव विद्द्गातात्मने वा यजमानाय वा य कामं कामयते तं आगायति;
तद्धैतल्लोकजिदेव; न ह वै लोकोक्तया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥
इति तृतीयं ब्राह्मणम् ॥

athātaḥ pavamānānāmevābhyārohaḥ; sa vai khalu
prastotā sāma prastauti, sa yatra prastuyāt,
tadetāni japet—asato mā sadgamaya, tamaso mā
jyotirgamaya, mṛtyormāmṛtaṁ gamayeti; sa yadāhāsato
mā sadgamayeti, mṛtyurvā asat, sadamṛtaṁ, mṛtyormāmṛtaṁ
gamaya, amṛtaṁ mā kurvityevaitadāha; tamaso mā jyotirgamayeti,
mṛtyurvai tamaḥ, jyotiramṛtaṁ, mṛtyormāmṛtaṁ gamaya,
amṛtaṁ mā kurvityevaitadāha; mṛtyormāmṛtaṁ
gamayeti nātra tirohitamivāsti | atha yānītarāṇi stotrāṇi
teṣvātmane'nnādyamāgāyet, tasmādu teṣu varaṁ vṛṇīta
yaṁ kāmam kāmayeta tam; sa eṣa evaṁvidudgātātmane
vā yajamānāya vā yaṁ kāmam kāmayate tamāgāyati;
taddhaitallokajideva; na haivālokyatāyā āśāsti ya evametatsāma
veda || 28 || iti tṛtīyaṁ brāhmaṇam ||

Now therefore the edifying repetition (Abhya –Roha) only of the hymns called Pavamanas. The priest called Prastotr indeed recites the Saman. While he recites it, these mantras are to be repeated: From evil lead me to good. From darkness lead me to light, from death lead me to immortality. When the mantra Says, 'From evil lead me to good,' 'Evil' means death, and 'good' immortality; so it says, 'from death lead me to immortality, i.e. make me immortal.' When it says, 'from darkness lead me to light, darkness' means death, and 'light.' immortality; so it says, 'from death lead me to immortality, or make me immortal,' In the dictum, 'from death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the Chanter) Should secure eatable food for himself by chanting. Therefore, while they are being chanted, the Sacrificer should ask for a boon – Anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the Sacrificer, he secures them by chanting. This (Meditation) Certainly wins the world (Hiranyagarbha). He who knows the Saman (Vital force) as such has not to Pray lest he be unfit for this world. [1 – 3 – 28]

- Asatoma Sadgamaya... Upanishad gives mantra and writes commentary.

2 Entities in the mind are :

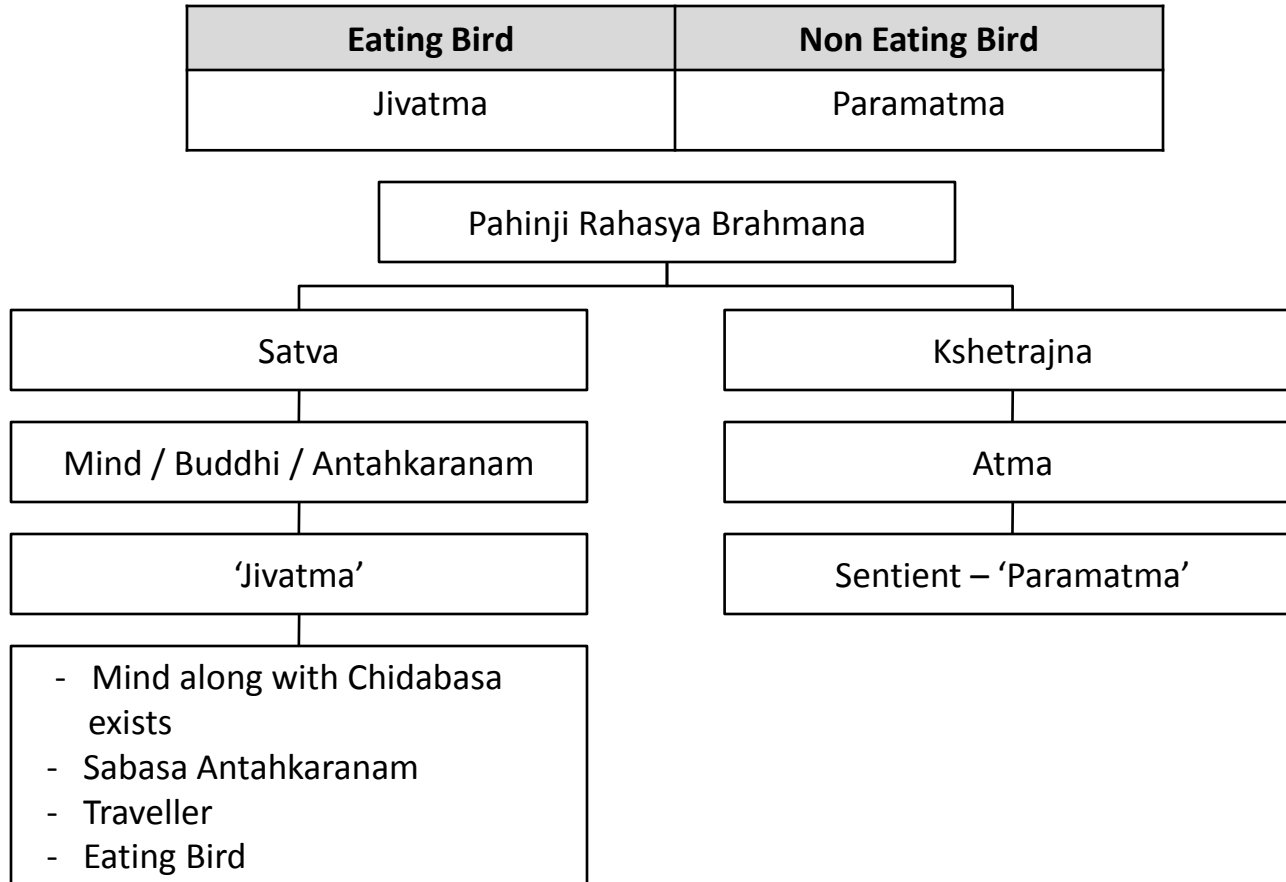
- Satva(Mind / Buddhi) – Kshetrajna

Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

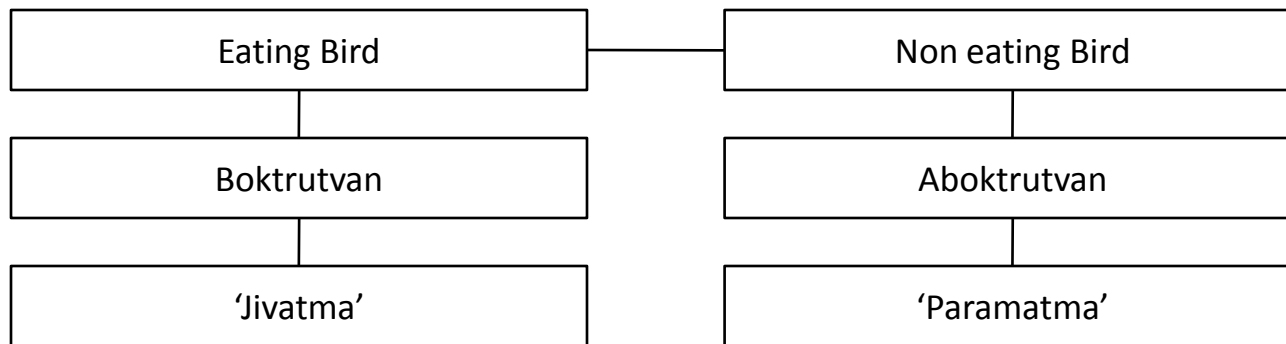
ṛtaṁ pibantau sukr̥tasya loke guhāṁ praviṣṭau parame parārdhe |
chāyātapau brahmadevīdo vadanti pañcāgnayo ye ca triṇāciketāḥ || 1 ||

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the seat of the supreme, the knower's of Brahman call them shadow and light; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [1 – 3 – 1]



Shankara's Method :

- Vedantic teaching



Who is Bokta?

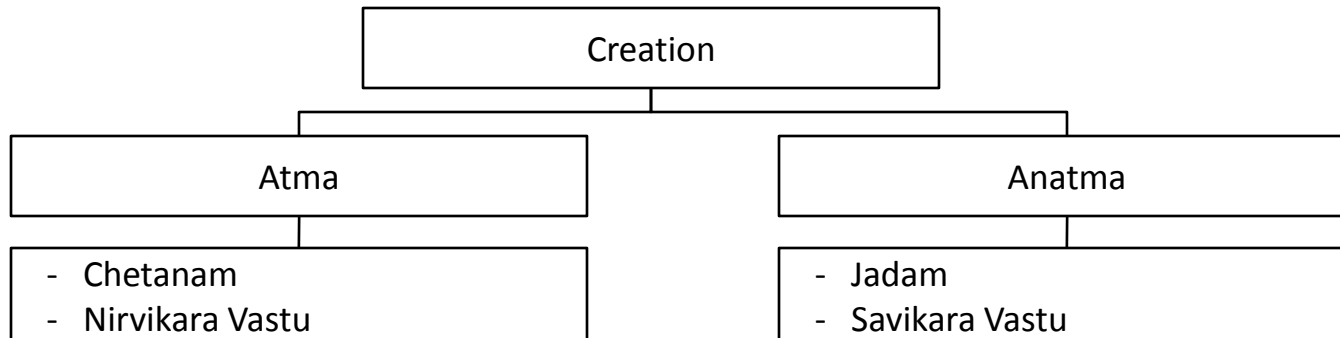
- You can never have Bokta at all.

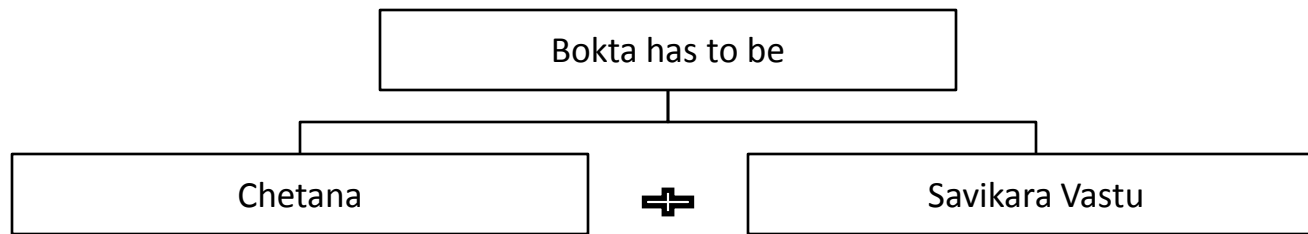
Bokta

- Misconception
- Indicates Experiencer – Fulfils 2 conditions
 - 1) Experiencer has to be Chetanam – sentient.
 - 2) Savikara Vastu - Subject to changes.

Goes through conditions of :

- Sukhi, Dukhi, Raagi, Dveshi, Krodhi, Kami, Compassionate – Karuni.





- Don't have Savikara Chetana Vastu - Non existent – Hence no Bokta at all.
- Bokta – Misconception
 - Non existent not there at all
 - Mithya – Myth
- Student follows fact – Upanishad teaches in 2 stages.

1 st	2 nd	3 rd
<ul style="list-style-type: none"> - I am Atma - I am Bokta 	<ul style="list-style-type: none"> - Your Mind is Bokta - You are not Bokta - Anatma is Bokta - Intermediary stage - Boktrutvam brought from Anatma mind to Atma 	<ul style="list-style-type: none"> - Mind = Pancha Bautikan - Abokta

- No 3rd entity apart from Atma, Anatma.

1 st	2 nd	3 rd
<ul style="list-style-type: none"> - Atma Bokta 	<ul style="list-style-type: none"> - Anatma mind Bokta 	<ul style="list-style-type: none"> - No Bokta At all - Who is there to hear, smell

Example :

- Cleaning loft in the house which is covered with screen.
- Put all rubbish on floor first intermediary step - Then throw in the bin.

Loft	Floor	Impurities
<ul style="list-style-type: none"> - Atma - Kshetrajna 	<ul style="list-style-type: none"> - Anatma - Buddhi 	<ul style="list-style-type: none"> - Boktrutvam - Kartrutvam - Pramatrutvam - Put in Anatma Satvam, intermediary step

Waste paper Basket	Buddhi – Bokta
Mithya	Intermediary stage

Ultimate Step :

- Atma - Not Bokta, Buddhi – not Bokta
- Sarvatma Abokta alone remains
- Jivatma = Chidabasa – Buddhi – Bokta.

1st Stage :

- Paramatma = Absolute – Ultimate answer, Pahingi Rahasyam.
- Guha Pravishtou Adhikaranam over.

Conclusion :**1) Vishaya :**

- Subject matter – what are 2 entities residing in mind as mentioned in Katho Upanishad : Chapter 1 – 3 – 1?

Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

ṛtaṁ pibantau sukr̥tasya loke guhāṁ praviṣṭau parama parārdhe |
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ || 1 ||

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the seat of the supreme, the knower's of Brahman call them shadow and light; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [1 – 3 – 1]

2) Samshaya :

- 2 Entities – Jivatma and Paramatma or Jivatma and Buddhi?
- Sankhya does not accept Paramatma – Nirishwarvadis.
- No Paramatma separate from Jiva.

3) Purva Pakshi :

- Jivatma and Buddhi - 2 Entities.

Reason :

- Paramatma - All pervading - How can it be located in small mind.
- Jivatma - Limited, can be located in mind.
- Antahkaranam – Finite - Can be inside.
- Pravishtou – Enter - Can't apply to Paramatma
- Already all pervading.

4) Siddantin :

- 2 Entities – Jivatma / Paramatma only.

Reasons :

- a) Tad Darsanat
- b) Viseshanat Cha.

- Paramatma recognised as consciousness located in mind, Shariram.

Gita :

ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥

The lord dwells in heart of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a Machine. [Chapter 18 – Verse 61]

- All pervading Paramatma resides everywhere, in heart also.
- In heart for your recognition as witness of all thoughts.
- 2 Entities – Jivatma and Paramatma only.

5) Sangatih:

- Justification of position of topic : It is proper - in 1st chapter, 2nd Pada, After 2nd / Before 4th Adhikaranam.
- 1st Chapter 2nd Pada 4th Adhikaranam.

Sutra 13.

अन्तर उपपत्तेः ।

Antara upapatteh

The person within (the eye) (is Brahman) on account of (the attributes mentioned therein) being appropriate (only to Brahman). [1 – 2 – 13]

General Introduction :

- Antaradhi Adhikaranam.

1st Pada:

- SA – Short Antaradhi Adhikaranam.

2nd Pada :

- RA – Long, Antaraadhi Adhikaranam.

- 1st Sutra begins with Antaraha, 5 Sutras - 13 – 17.

Chandogya Upanishad :

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति
तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति
वर्त्मनी एव गच्छति १

ya eso 'ksini puruso drsyate esa atmeti hovacaitad
amrtam abhayam etad brahmeti
yad yady apy asmin sarpir vodakam va sincati
vartmani eva gacchati.

The teacher said: 'The person seen in the eyes is the self. It is immortal and fearless. It is Brahman. This is why, if anyone puts clarified butter or water in the eyes, it goes to the corners of the eyes.' [4 – 15 – 1]

- “ Saguna Brahman Upasana “ Guna Visishta Ishvara Upasana.

Upakosala	Vidya	Satyakama Japala
- Student	- Upasana	- Grihasta teacher - Does rituals - Has Gargapatya and Aanavania Agni – never put out

Story :

- Upakosala maintains Agni and Agni Devata happy - Other students finish graduation and sent back.
- Guru goes for pilgrimage.
- Upset, didn't hate - **Om Sahana Vavatu Stotram :**

ॐ सह नाववतु ।
सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu |
Saha Nau Bhunaktu |
Saha Viiryam Karavaavahai |
Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |
Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace. 680

- Had Sraddha in guru.
- Takes Upavasa, have sins in Material Cause – Acharya Patni has pity on him. Agni Devata teacher.

Teaches :

- Nitya Ananda Rupa Ishvara Upasana, Prano Brahman, Kham Brahman, Kham Brahman.

Guru :

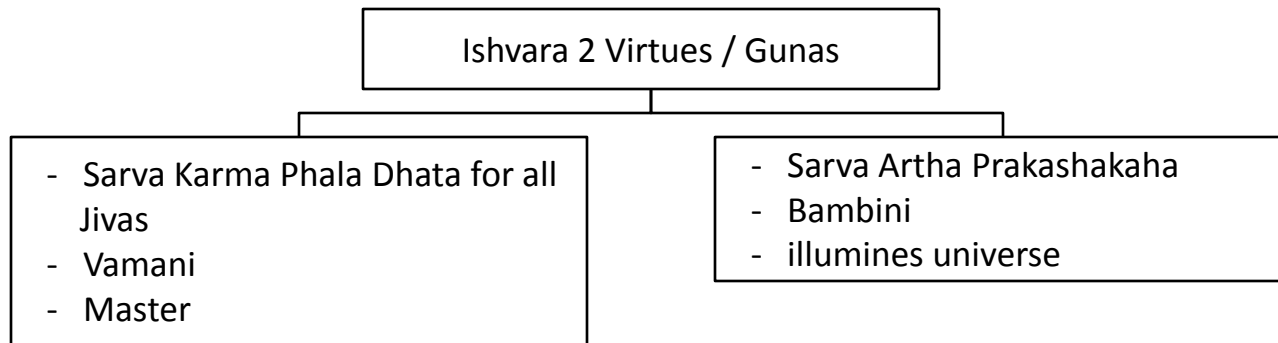
- Teaches Phalam of Upasana.

Chandogya Upanishad :

- Chapter 4 – Section 10 – 14.

Satyakama Teaches :

- Chapter 4 - 15th Section.



In what location to be invoked?

- Right eye, Dakshini Akshina
- Ishvara is there in your right eye. Adhyatma Upasana. Lord seen in one's own body not outside in a temple.

Taittiriya Upanishad :

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः ।
कर्मणि हस्तयोः । गतिरिति पादयोः ।
विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः ॥ २ ॥

**ksema iti vaci, yogaksema iti pranapanayoh,
karmeti hastayoh, gatiriti padayoh,
vimuktiriti payau, iti manusih samajnah ॥ 2 ॥**

The supreme resides in speech as 'well-being' ; in prana and apana as acquirer and preserver ; in the hands as action, in the legs as movement, in the anus as the activity of excretion. Thus, is the meditation of Brahman in respect of man. [III – X – 2]

- See god in eye, ear, hand, leg, nose, body, world.
- Sarvam Khalu Idam Brahman. Sarvam Vishnu Mayam Jagat.
- Esha Atma, Esha Brahman – Paramatma - Anrutam, Abayam.
- Immortal, fearless, Asanga, untainted by all Papams - Body performs.
- Drop of water in eye never stays, Comes out from other 2 sides.
- Drop never stuck like in ears.
- Eyes not affected by water. Lotus petal not wet by water.
- Karmas - Punya papa on Atma will not pollute Ishvara.

Gita :

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ १३-३१ ॥

When he (man) sees the whole variety-of-beings, as resting in the one, and spreading forth from that (One) alone, he then becomes Brahman. [Chapter 13 – Verse 31]

- Asangatvam – Amrutatvam – Abayatvam.

Chandogya Upanishad :

एतँ संयद्वाम इत्याचक्षत एतँ हि सर्वाणि
वामान्यभिसंयन्ति सर्वायेनं वा-
मान्यभिसंयन्ति य एवं वेद २

etam+ samyad vama ity acaksata etam hi
sarvani vamanany abhisamyanti sarvany eva
vamanany abhisamyanti ya evam veda.

They call him Samyadvama, for everything that is good and beautiful comes to him. One who knows this has everything that is good and beautiful come to him. [4 – 15 – 2]

एष उ एव वामनीरेष हि सर्वाणि वामानि
नयति सर्वाणि वामानि नयति य एवं वेद ३

esa ueva vananir esa hi sarvani vamani nayati
sarvani vamani nayati ya evam veda.

This person in the eyes is Vamani, the source of all that is good and pure, for he inspires in people all that is good and pure. One who knows this grants all that is good and pure to others. [4 – 15 – 3]

एष उ एव भामनीरेष हि सर्वेषु लोकेषु
भाति सर्वेषु लोकेषु भाति य एवं वेद ४

esa u eva bhamanir esa hi sarvesu lokesu
bhati sarvesu lokesu bhati ya evam veda.

The person in the eyes is Bhamani, shining, for he shines in all the worlds [including the sun]. One who knows this shines in all the worlds. [4 – 15 – 4]

- Upasana Phalam = Krama Mukti later.
- Ishvara Jnanam – Gives Mukti here and now.

Lecture 75

Chandogyo Upanishad :

- 4th Chapter – Section 10 - 15 – 6 Sections – Upakoshala Vidya.
- Ishvara Upasana received by Upakoshala from Guru Satyakama Japala.

Agni Devata Teaches :

- Sukha Ananda Svarupa Brahma Upasana.
- Kham Brahman - Kham Brahman.

Chandogyo Upanishad :

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति
तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति
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bhati sarvesu lokesu bhati ya evam veda.

The person in the eyes is Bhamani, shining, for he shines in all the worlds [including the sun]. One who knows this shines in all the worlds. [4 – 15 – 4]

- Japala teaches.
- Ishvara is Sarva - Atma, Amrutatvam(eternity)
- Abayam - Free from fear, infinite – Brahmatvam.
- Samyad Vakratvam – Karma Phala Utpadakatvam.
- Vamanitvam – Karma Phala Pravakaptva distributes.
- Bamanitvam – Sarva Prakashakatvam. Brahman illuminator of Everything.
- Chapter 4 – 15 – Verse 1 – 4 - Virtues pointed out.
- In Brahma sutra - only Brahman mentioned, Saguna / Nirguna - We have to figure out.
- Aneka Guna Visishta Brahma Upasana.

Location :

- Right eye, Brahman endowed with all virtues meditate on right eye.

What is controversy?

- Brahma sutra = Port = Only problem cases come to port.

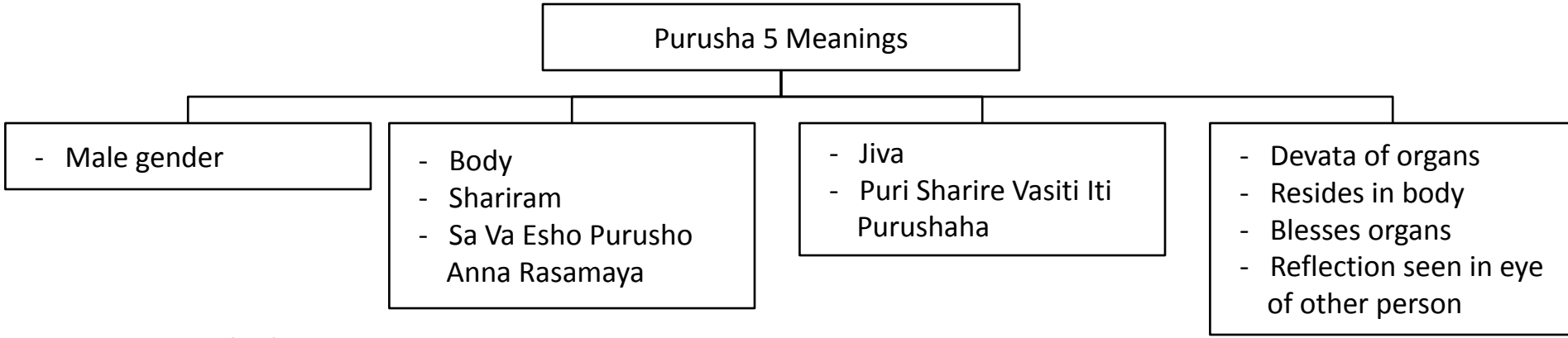
In Chandogyo Upanishad :

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होवाचैतदमृतमभयमेतद्ब्रह्मेति
तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति
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yad yady apy asmin sarpir vodakam va sincati
vartmani eva gacchati.

The teacher said: 'The person seen in the eyes is the self. It is immortal and fearless. It is Brahman. This is why, if anyone puts clarified butter or water in the eyes, it goes to the corners of the eyes.' [4 – 15 – 1]

- Purusha is seen in the eye, perceived in the eyes of people.



Taittiriya Upanishad :

स वा एष पुरुषोऽन्नरसमयः ।
तस्येदमेव शिरः । अयं दक्षिणः पक्षः ।
अयमुत्तरः पक्षः । अयमात्मा ।
इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ ३ ॥

**sa va esa puruso'nnarasamayah,
tasyedameva sirah, ayam daksinah paksah,
ayamuttarah paksah, ayamatma,
idam puccham pratistha, tadapyesa sloko bhavati ॥ 3 ॥**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 3]

- Central Government sends representative to each State to supervise.
- Similarly Ishvara sends Devatas powers to body.

Mundak Upanishad :

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

gatāḥ kalāḥ pañcadaśa pratiṣṭhā devāśca sarve pratidevatāsu |
karmāṇi vijñānamayaśca ātmā pare'vyaye sarve ekībhavanti ॥ 7 ॥

The fifteen Kala-s (parts) enter into their elements, their Devata-s (senses) into their corresponding Deva-s (deities), and their deeds and their 'self-full-of-knowledge' (intellectual self) all get united, in the highest and imperishable Brahman. [3 – 2 – 7]

- Devatas send powers to body – At Devatas Amshas – Powers So back to totality.

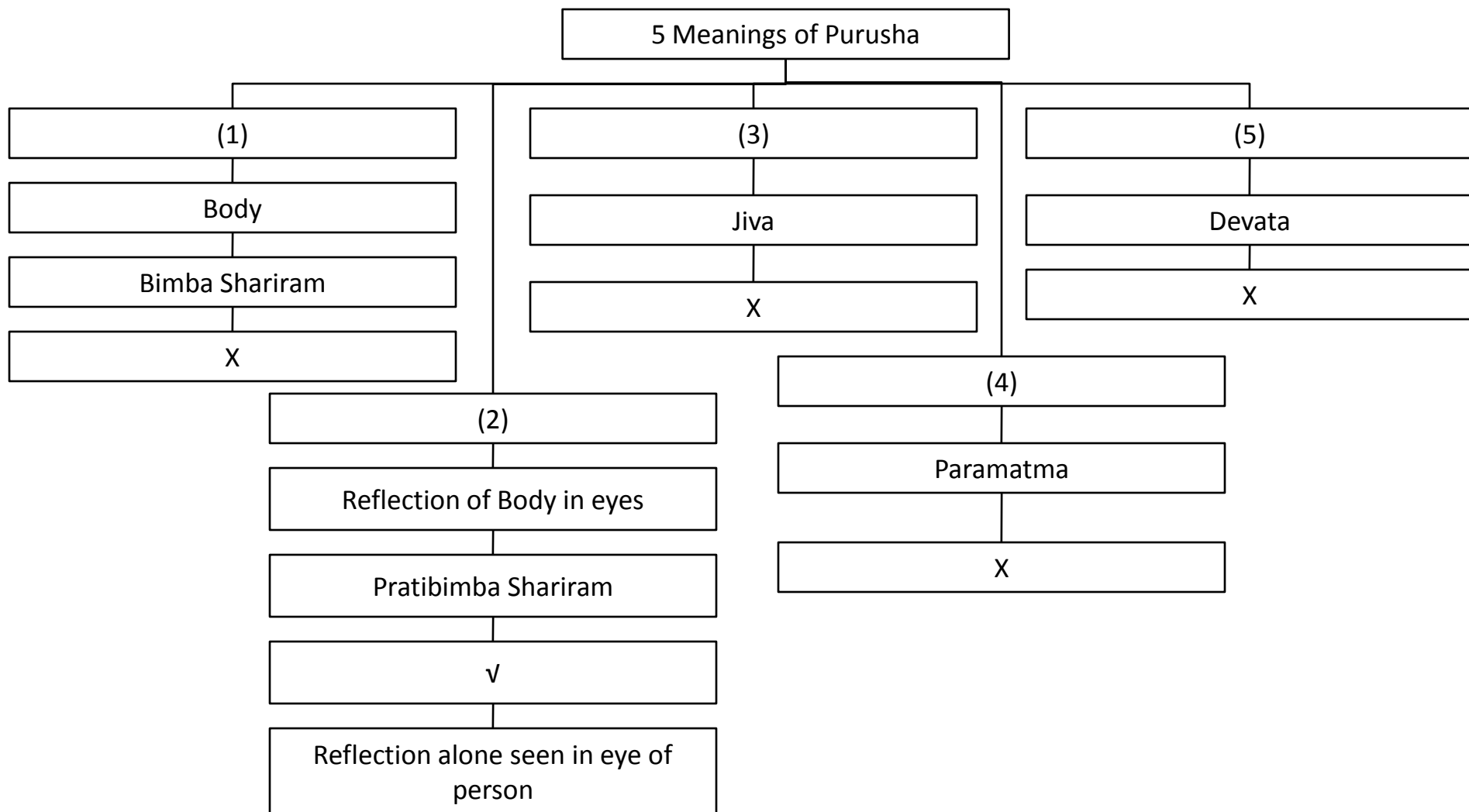
Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

**Mahatah param-avyaktam, avyaktat-purusah parah,
Purusan-na param kincit, sa kastha sa para gatih ॥ 11 ॥**

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

- Akshini Purusho Drishyate(Seen / Perceived)
- Paramatma can't be seen.
- Paramatma - Adreshyam, Avarnam, Agrahyam – Katho
- Jiva - Can't be seen by us.
- If Jiva is seen, at death, Jiva travels and we will see.
- Devatas can't be seen Body, Shariram seen. Akshini Purusha Drishyate.
- Shariram's reflection seen in eye of people = Purva Pakshi.
- I see body in ground, Jvot Jiva / Devata, Paramatma.
- Eyes are like mirrors, capable of reflection. Stand in front of someone.
- Chaya Shariram, Chayatma Drishyate.



5 Reasons – 5 Sutras :

- Above is general background of entire Adhishtanam.

General Analysis of 1st Sutra :

- Akshi Antarava Purusha Paramatma Eva Bavati.

Siddantin :

- Purusha in Chapter 4 – 15 -1 is Paramatma.

Chandogyo Upanishad :

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति
तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति
वर्त्मनी एव गच्छति १

ya eso 'ksini puruso drsyate esa atmeti hovacaitad
amrtam abhayam etad brahmeti
yad yady apy asmin sarpir vodakam va sincati
vartmani eva gacchati.

The teacher said: 'The person seen in the eyes is the self. It is immortal and fearless. It is Brahman. This is why, if anyone puts clarified butter or water in the eyes, it goes to the corners of the eyes.' [4 – 15 – 1]

- All virtues of Purusha fit in Paramatma alone.

Ashta Gunas :

- Atmatvam, Amrutatvam, Abayatvam, Brahmatvam, Asangatvam, Vamanitvam, Bamatvam, Karma Phala Utpakatvam.
- Pratibimba Shariram - Not eternal
- Bimba Shariram – Not eternal
- Jiva Shariram – Not eternal
- Devata Shariram – Not eternal.
- Amrutatvam not possible, Paramatma - Alone has virtues.

Word Analysis :

- Antaraha Upapatte – Paramatma Antaraha Purushaha Paramatma Bavati Upapathe - That alone is logical.
- Asangatvam - Fits

- Sharira has association, even with dust particles. Taittiriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽ
स्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥ १ ॥

bhīṣā'smādvātaḥ pavate | bhīṣodeti sūryaḥ |
bhīṣā'smādagniścendraśca mṛtyurdhāvati pañcama iti || 1 ||

Through fear of him blows the wind. Through fear of Him rises the sun. Through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties. [2 – 8 – 1]

- Yama afraid of Ishvara, Only fearless is Brahman.
- Abayatvam only for Brahman.
- Karma Phala Utpadakatvam, and Prapakatvam.
- Jiva produces only karma Not karma Phala.

Gita :

कर्मण्येवाधिकारस्ते मा फलेषु कदा चन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गो ऽस्वकर्मणि ॥ २-४७ ॥

Thy right is to work only; but never to its fruits; let not the fruit of action be thy motive, not let thy attachment be to inaction. [Chapter 2 – Verse 47]

- Does not know laws of karma. Devtas do not produce karma Phala.
- They get position karma Phalam from Lord. Indra got position because of Brahman.
- Samvad Vamatvam, Vamanitvam, Sarvatma Prakashakatvam, possible only for Brahman.
- Chakshur Devata illumines only forms not sound.
- Srotra Devata illumines only sound. Only part of creation and Segment of creation.
- Whole creation illumined by one Paramatma.
- 8 Virtues belongs only to Brahman. Akshi Purusha = Brahman, Sarva Guna Vyapakatvat.

Sutra 14 :

स्थानादिव्यपदेशाच्च ।

Sthanadivvyapadesaccha

And on account of the statement of place and so on. [I – II – 14]

- Vyasa answers doubt which can come to our mind.
- Saguna Brahman can have all virtues.
- Brahman is all pervading - Sarvagyatvam, Sarvavyapakatvam, Sarva Adhishtanam, Support of entire creation.
- Everything located in Brahman. Brahman not located in creation.

- Once Brahman is localised , gets limited.

Doubt :

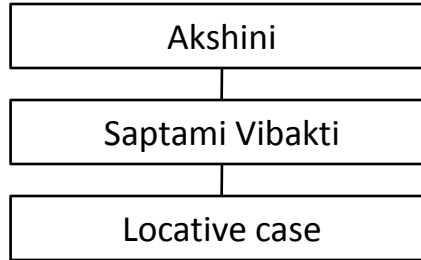
- Brahman can't be located in place because it is substratum and all pervasive.

Mantra : Chandogyo Upanishad :

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति
तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति
वर्त्मनी एव गच्छति १

ya eso 'ksini puruso drsyate esa atmeti hovacaitad
amrtam abhayam etad brahmeti
yad yady apy asmin sarpir vodakam va sincati
vartmani eva gacchati.

The teacher said: 'The person seen in the eyes is the self. It is immortal and fearless. It is Brahman. This is why, if anyone puts clarified butter or water in the eyes, it goes to the corners of the eyes.' [4 – 15 – 1]



- Purusha located in eye. Brahman is Unallocated.
- How you say Purusha is Brahman?
- Brahman can't be located in the eye? Jiva, Shariram, Devata, have location. In Brahman location not possible.
- How Brahman is located? Is General analysis of sutra.

Visistha Advaitin :

- Are you teaching Dvaitin?
- Brahman not located but really for sake of Upasana, Shastra invokes Brahman in various places.
- For Upasana, Shastra invokes... Brahman.

In Puja : 1st Step :

- Aavahayami

Asmin :

- Haridra Bimbe
- Ishvara Dhyayami – Ganesha sits in Mokshika.
- Don't take literally.

Taittriya :

- Meditate on hands, legs, tongue.
Devas...
Meditate on Nakshatra

Sandhya Vandanam :

- Atava Adityo Brahman Suryaha
- Brahman in Lord sun

Location :

- Figurative don't take literally. Name / Form for Upasanam.
- Brahman = Nirgunam, Nama Rupa Rahitta, Anamakam, Arupakam.

Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya antar iva Angkuro Jagad idam Pranaga Nirvikalpam Punah
Maya Kalpita Desha Kala Kalanaa Vaicitrya Citri krtam
Mayavi iva Vijrmbhayaty Api Maha Yogi iva yah Svechaya
Tasmai Shri Guru Murtaye Nama idam Shri Daksinamurtaye II 2 II

Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again ...
as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World
(from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a
Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes
out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His
Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Brahman Tat Tvam Asi...

Upanishad gives various names :

- Surya - Shiny eyes
- Golden hair, body, beard, 'Upanishad', - Sarva papa Rahitaha
- Chapter 1 - 1 – 7 - Antar Adhikaranam.
- Don't hold to Vishnu, Shiva, Devi, Ganapati forms...

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

- Name / Forms / Location Figurative. Sthanadhi Vyapadesha cha.

Word Analysis : 3 words :

- Sthanam – Aadhi – Vyapadesha. Sthanam - Temporary location for Upasana.

Example :

- Turmeric powder, Lamp, Idol.

Temple :

- Temporary Sthanam Alambanam for Upasana.
- Aadihi... Satyasya Satyam, Yud, Guruvayur Appan, Aadharam Madhuram, no form permanent?
- Ashabdam, Asparsham... Formlessness is form of Brahman.

Vyapedashas Cha :

- Because of mention of temporary name, form, location is Shastra.

Brihadaranyaka Upanishad :

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद,
यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, एष स
आत्मान्तर्याम्यमृतः ॥ ३ ॥

yaḥ prthivyāṁ tiṣṭhan prthivyā antaraḥ, yam prthivī na veda,
yasya prthivī śarīram, yaḥ prthivīm antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ || 3 ||

He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self. [III – VII – 3]

Outside :

- 5 Sense organs - Eyes... Brahman is Antaryami of everything.

Prahlada :

- Brahman also pillar in Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaam |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meaning
and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our
Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge,
the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him,
the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri
Dakshinamurthy. [Verse 3]

Cha :

- Because of this reason also.
- Akshi Purusha = Paramatma Bavati.

Lecture 76

- Antaradhi Adhikaranam – Akshi Purusha = 'Paramatma'

a) 1st Sutra :

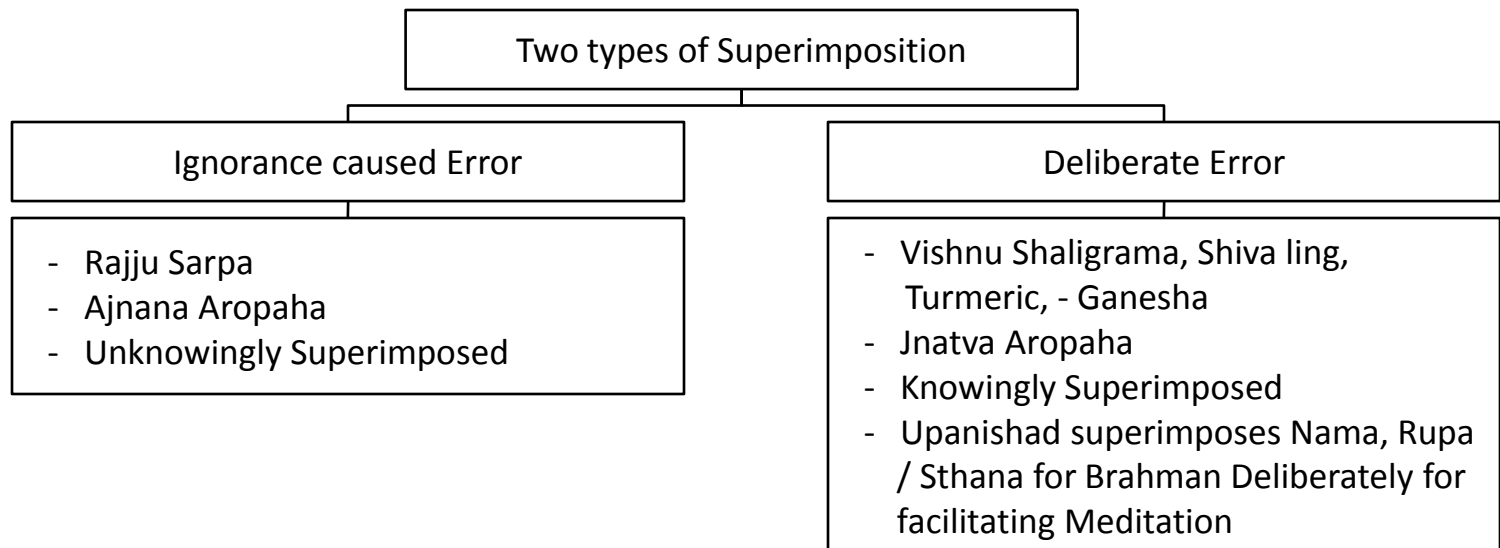
- All virtues of Akshi Purusha = Virtues of Brahman only.
- Amrutatvam, Abayatvam, Asangatvam, Sarvaprakashakatvam, Sarva karma Phala Datatvam, Sarva karma Utpaditvam, Bamanitvam, Vamanitvam.

b) 2nd Sutra :

- Saptami Vibakti
- Sthanam Vyapadeshescha
- Brahman Nama given – For Upasana.
- Brahman Rupa Rahitatvam, Sthana Rahitatvam But Sastras give attribute for Upasana.
- All superimposed, Doesn't really belong to Brahman.

Why superimposed?

- Superimposition caused by ignorance..
- Sarpa on Rajju is superimposition, because of Agyanam.



- Sthana Aadi Vyapadeshas Cha



Deliberately superimposed by Upanishad.

- Akshi Purusha also is deliberate superimposition. Brahman can have superimposed location.

Sutra 15 :

सुखविशिष्टाभिधानादेव च ।

Sukhavisishtabhidhanadeva cha

And on account of the passage referring to that which is distinguished by bliss (i.e. Brahman). [1 – 2 – 15]

General Analysis :

- Another Argument to prove Akshi Purusha = Brahman.
- Upakhoshala Vidya - Chandogyo Upanishad – Chapter 4 - 10th - 15th Section.

Present Mantra : Chandogyo Upanishad :

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति
तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति
वर्त्मनी एव गच्छति १

ya eso 'ksini puruso drsyate esa atmeti hovacaitad
amrtam abhayam etad brahmeti
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vartmani eva gacchati.

The teacher said: 'The person seen in the eyes is the self. It is immortal and fearless. It is Brahman. This is why, if anyone puts clarified butter or water in the eyes, it goes to the corners of the eyes.' [4 – 15 – 1]

- In 10th section, teaching begins from Upasana, fasting.
- Acharyas Agni teaches initially.
- Anantha Sukha Visishta Brahma Upasana, Meditation on Brahman as endowed with limitless Ananda.

Chandogyo Upanishad :

अथ हाग्रयः समूदिरे तप्तो ब्रह्मचारी कुशलं नः
पर्यचारीद्धन्तास्मै प्रब्रवामेति तस्मै होचुः
प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति ४

**Atha hagnayah samudire tapto brahmacari kusalam nah
paryacariddhantasmai prabravameti tasmai hocuh
prano brahma kam brahma kham brahmeti || 4 ||**

Then the fires – the Dakshinagni, the Garhapatya, and the Ahavaniya – began to say to each other : This brahmacarin has become thin from practising austerities. He has so long looked after us with great care. Let us teach him. They said to Upakosala, Prana is Brahman, ka [happiness] is Brahman, and kha [space] is Brahman. [4 – 10 – 4]

Agni Devata said :

- Upasana Phalam will be taught by Acharya, Satyakama Japala.

1st Chapter Brahma Sutra : Textual Analysis :

Chandogyo Upanishad :

- Chapter 4 - 10 Section - Agni's Teaching.
- Chapter 4 – 15 Section – Upasana Phalam.

2nd Chapter Brahma Sutra : Logical Analysis :

Doubt :

- What is Topic in Brahma Upasana? Chapter 4 - 10th Section.
- Chapter 4th – 10 Section – 4 Verse.
- Agni Devata – Explains Brahman, Kham = Vachyartham.
- Anantha Sukham possible only for Brahman. Akshi Purusha also Brahman.

Sukham	Visishta	Abhidanat Eva Cha
- Infinite Ananda	- Endowed with - Yuktam - Sahitam	- Uktatvat - Introduced

Add :

- Akshi Antara Purusha Brahman already introduced in 10th section by Agni Devata.
- Therefore it is Brahman.

Sutra 16 :

श्रुतोपनिषत्कगत्यभिधानाच्च ।

Srutopanishatkagatyabhidhanaccha

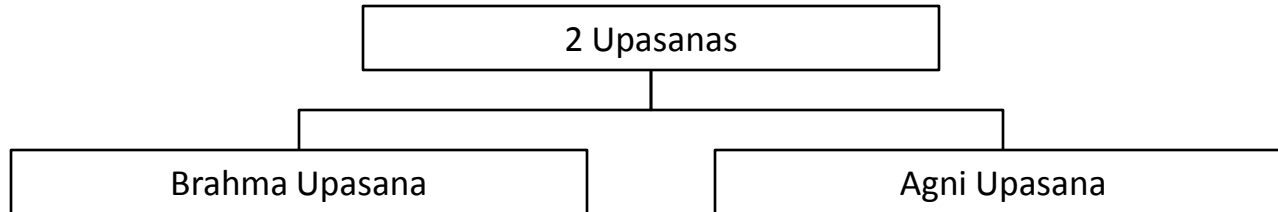
And on account of the statement of the way of him who has known the Truth of the Upanishads. [1 – 2 – 16]

General Analysis :

Purva Pakshi : Question :

- 11, 12, 13, 14, 15

- Agni Devata Teaches
- Gargya Patni Agni and Aahavania Agni



Shankara :

- You have Brahma Varchas / Brahma Tejas.
- Brahma Vidaha Tejaha

Phalam :

- Free from Papam
- Papa Nasha Phalam

- Sarva papa Nasha - Like lotus leaf.
- Brahman Loka, Shukla Gathi, Prapti Phalam is mentioned.

1 st Clue	2 nd Clue
<ul style="list-style-type: none"> - He has Tejas of Brahman - Sarva Papa Nashaha 	<ul style="list-style-type: none"> - Brahman Loka Prapti Phalam for Brahman Upasaka alone, not Agni Upasana

Chandogyo Upanishad : Main Clue

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च
 नार्चिषमेवाभिसंभवन्त्यर्चिषोऽह-
 रह आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति
 मासाँस्तान्मासेभ्यः संव- त्सरं
 संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं
 तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष
 देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमा-
 वर्त नावर्तन्ते नावर्तन्ते ५

atha yad u caivasmin chavyam kurvanti yadi ca narcisam
 evabhisamyanty arciso 'har ahna apuryamana-paksam
 apuryamana-paksadyan sad udann eti masam+s tan
 masebhyah samvatsaram+ samvatsarad adityam adityac candramasam
 candramaso vidyutam tat puruso 'manavah sa enan brahma
 gamayaty esa deva-patho brahma-patha etena pratipadyamana
 imam manavam avartam navartante navartante.

Then, for those who know this, whether proper funeral rites are performed or not, they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone. Not human, receives them and leads them to Brahmaloka. This is the way of the gods. This is also the way to Brahman. Those who go by this path never return to this mortal world. They never return. [4 – 15 – 5]

- Brahman Marge, Shukla Gathi etc.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥

Fire, light, day-time, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

Sruta	Upanishad	Gathi	Abhidanat
Upasaka Heard and Practiced	Brahma Upasana	Phalam	Presentation

- Because of presentation of Brahma Loka Phalam for Akshi Purusha Upasaka.
- Akshi Purusha must be Brahman.
- If it was Agni, no Brahma Loka Phalam.
- Because of this reason also.

Upasana	Jnanam
Saguna Brahman	Nirguna Brahman

Sutra 17 :

अनवस्थितेरसम्भवाच्च नेतरः ।

Anavasthiterasambhavaccha netarah

(The person within the eye is the Supreme Self) and not any other (i.e. the individual soul etc.) as these do not exist always; and on account of the impossibility (of the qualities of the person in the being ascribed to any of these). [1 – 2 - 17]

Sutra 16 :

- Positive Argument.

Sutra 17 :

- Negative Argument.

- Because description can't fit Devata in Chandogyo Upanishad :

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति
तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति
वर्त्मनी एव गच्छति १

ya eso 'ksini puruso drsyate esa atmeti hovacaitad
amrtam abhayam etad brahmeti
yad yady apy asmin sarpir vodakam va sincati
vartmani eva gacchati.

The teacher said: 'The person seen in the eyes is the self. It is immortal and fearless. It is Brahman. This is why, if anyone puts clarified butter or water in the eyes, it goes to the corners of the eyes.' [4 – 15 – 1]

Purusha :

- Not Manushya Shariram seen in the eye of opposite person.

Purva Pakshi :

- Pratibimba Shariram visible. Reflected body in eye of person. Chaaya Shariram Eva, Upasya Devata.
- Chaya Shariram can't be Upasya Devata.

2 Reasons :

a) Impermanent, unsteady :

- Adarsha Purusha in mirror Upasana also no good.

b) Virtues can't fit finite Chaya Shariram :

- Amrutatvam
 - Anavastitam
 - Abayam
 - Vamanitvam
 - Sarva Prakashakatvam
 - Anavastite Asambavat Cha Na Itaraha.
- } Can't fit to Chaya Shariram

Anavastitihi :

- Unsteady, impermanent, Chaya can't be Upasaya Devata.
- Impermanence of reflected body.
- Upasaya Devata = Permanent, Amrutam Impossibility of virtues mentioned in Pratibimba Shariram.

Sutra 17 :

अनवस्थितेरसम्भवाच्च नेतरः ।

Anavasthiterasambhavaccha netarah

(The person within the eye is the Supreme Self) and not any other (i.e. the individual soul etc.) as these do not exist always; and on account of the impossibility (of the qualities of the person in the being ascribed to any of these). [1 – 2 - 17]

- Akshi Purusha Paramatma not reflection in Pratibimba Sharira.

2 Mistakes of Purva Pakshi :

a) Purusha = Human body

b) Drishyatvat - Visible to eye mentioned in Sloka.

- Reflection - Fleeting, impersonal, not eternal.
- Akshi Purusha = Amrutam.
- It is not Jivatma and not Surya Devata also
- Antaraadi Karanam over.

Conclusion :

1) Vishaya :

- Akshiantara Purusha mentioned in Chandogyo Upanishad.

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति
तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति
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The teacher said: 'The person seen in the eyes is the self. It is immortal and fearless. It is Brahman. This is why, if anyone puts clarified butter or water in the eyes, it goes to the corners of the eyes.' [4 – 15 – 1]

2) Controversy – Doubt :

- Whether Purusha is
- Surya Devata
- Jivatma – Chayatma – Paramatma.

3) Purva Pakshi :

- Chayatma alone.
- Reflected in eye of person
- Drishyate - Akshi Pratibimba, Sthula Shariram alone.

4) Siddantin :

- Akshi Purusha = Brahman alone.

13, 14, 15, 16 – Sections :

- Virtues mentioned as part of Upasana fit 'Paramatma' alone.
- Asangatvam, Amrutatvam, Vamanitvam, Bamanitvam.

5) Sangatih :

- Sutra in right place.

Purva Pakshi :

- You have not explained about Drishyate – 'Paramatma' visible in the eye.

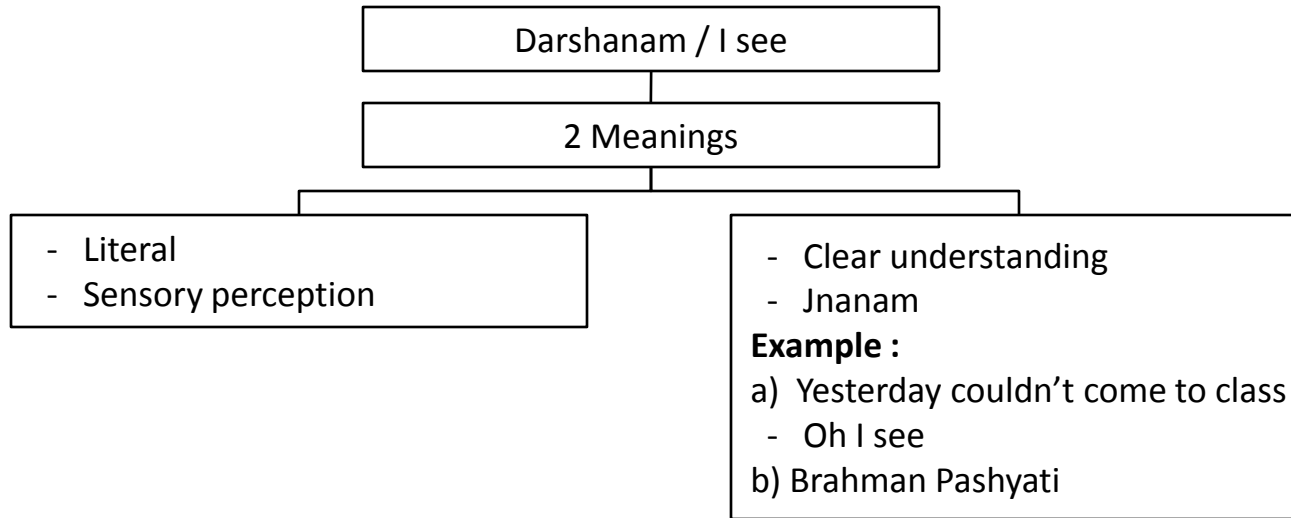
Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad aho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.[Chapter 1 – Verse 3]

- Paramatma can't be seen, heard, Neiva Drishyate.
- Paramatma Drishyate is Ashastric.



- San Pashyam Paramam, Yatu Nanena Hetuna... Jnani Pashyanti... Understands Brahman.
- Vamadeva – Pashyan, Seeing = Final. Understanding = Final, Doubtless.

Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

**Bhidyate hrdaya-granthih chidyante sarva-samsayah I
ksiyante casya karmani tasmin drste paravare II 8 II**

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

- Seeing in case of Brahman = Recognise, understand.

Akshini Purusho Drishyate :

- Not Paramatma seen in eyes, Discerned Paramatma in eyes.

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya prana
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

- In the eye experience consciousness - Don't see – Discerned.
- I feel the consciousness in the body – Drishyate.
- Consciousness felt in eyes, skin is Paramatma – Life principle – Same – Ekam in All living beings – invisible.
- Felt in ears, hand..
- Eyes – 90% Source of waking knowledge primary receiver of Stimuli.
- Drishyate = Felt-, Discerned, Antaradhi Adikaranam over.
- Liberation – According to Nirguna Jnana Rupam.
- Upasana Prakaranam Phalam = Brahman Loka

Sutra 18 : 5th Adhikaranam (Important)

अन्तर्याम्यधिदैवादिषु
तद्धर्मव्यपदेशात् ।

Antaryamyadhidaivadishu
taddharmavyapadesat

The internal ruler over the gods and so on (is Brahman) because the attributes of that (Brahman) are mentioned. [1 – 2 – 18]

Brihadaranyaka Upanishad :

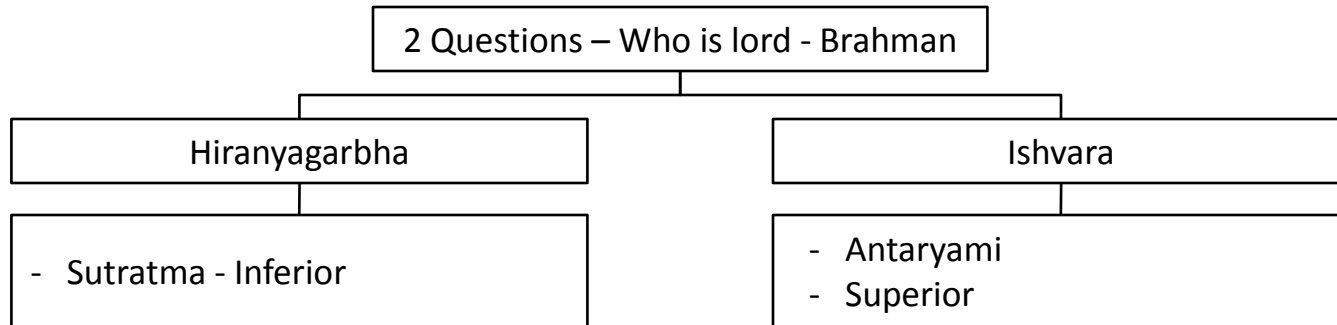
यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद,
यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, एष स
आत्मान्तर्याम्यमृतः ॥ ३ ॥

yaḥ prthivyāṁ tiṣṭhan prthivyā antaraḥ, yam prthivī na veda,
yasya prthivī śarīram, yaḥ prthivīm antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ || 3 ||

He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self. [III – VII – 3]

Yajnavalkya :

- Teacher, Uddalaka Aruni – Student.



Madadesha :

- Wife Possessed by Gandhara, Kabanda Atharvana asked.

ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥

The lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a Machine. [Chapter 18 – Verse 61]

Definition of Ishvara :

- One Sloka is essence of Antaryami Brahmanam.

Why Lord called Antaryami?

- Lord is inside Jiva, Devatas, sense organs... Antaha Tishtati.
- Yami = Controller – Yamayati iti Yami, remains inside and controls.

Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 – Verse 1]

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
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*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
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(2) Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

- Keno's question is Antaryami question. Who controls sense organs and Mind.

Satta	Sphurti	Pradhata
Existence	Consciousness	Giver = Brahman

- Lends existence; gives consciousness to all.
- Mind, sense organs, existing, conscious because of Brahman.

Keno – Story :

- Agni could not burn, because of Yaksha. Vayu could not lift, because of Yaksha.
- Inner controller of Agni and Vayu = Brahman.
- Brahman - Remains everywhere as inner controller.

Yajna Valkya Teaches :

- Antaryami is inner controller of Vyashti and Samashti.

Micro	Macro
<ul style="list-style-type: none"> - Living beings - Pancha Pranas, skin, eyes, ears 	<ul style="list-style-type: none"> - Indra, Prithvi, Akasha, Vayu Devatas

Brihadaranyaka Upanishad :

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः,
यं पृथिवी न वेद, यस्य पृथिवी शरीरम्, यः
पृथिवीमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३ ॥

yaḥ prthivyāṁ tiṣṭhan prthivyā antaraḥ,
yam prthivī na veda, yasya prthivī śarīram, yaḥ
prthivīm antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ || 6 ||

He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self. [III – VII – 3]

- Inner core / Essence of Prithvi Devata.
- Pithvi Devata and Human can't know Antaryami... not object of knowledge for both.

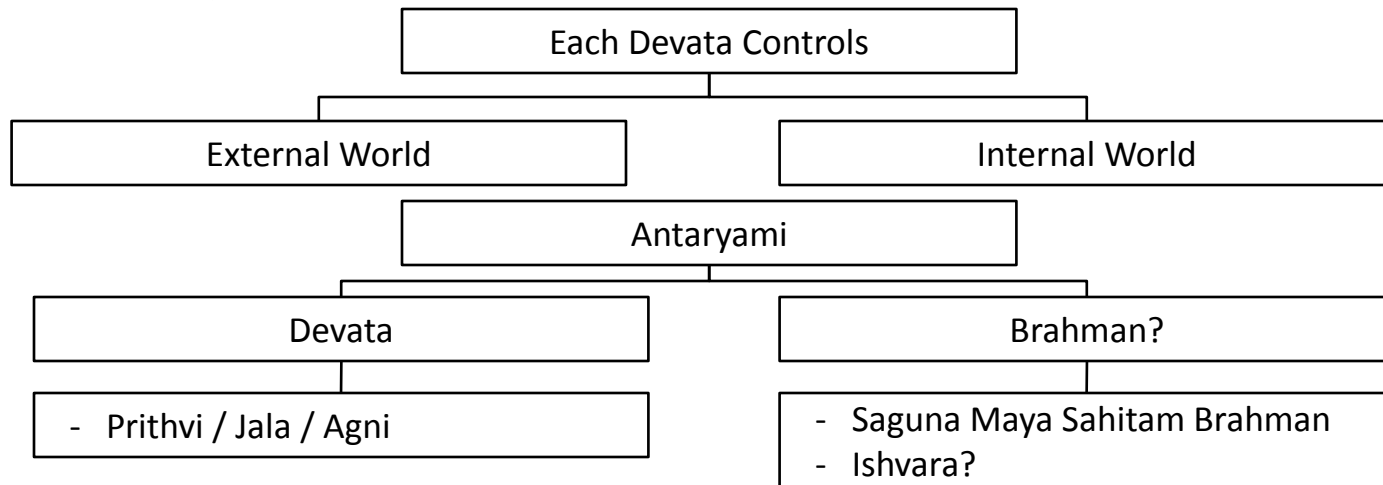
- Body of Brahman = Prithvi body, No body exists separate from Brahman.
- Brahman lends existence to Prithvi Devata and all beings.
- Antaryami is your true essence Tat Tvam Asi.
- Antaryami = You yourself
= Your Svarupam, nature, essence.

What is nature of Antaryami?

- Amrutaha – Eternal essence.

Controversy :

- Word used Antaryami(Inner controller) - Is it Paramatma or Brahman?
- Vagueness comes.
- Any Devata also called inner controller.
- Surya Devata - Eyes and solar Disc - Sun
- Indra Devata – Hand, Akasha - Ears
- Dik – Vayu, Rasana - Taste
- Ashvinou - Grahasya



Purva Pakshi	Siddantin
- Devata	<ul style="list-style-type: none"> - Ishvara - Ultimate controller / Boss - Devata – Intermediate Controller / Boss

General Analysis: 1st Sutra :

- Main sutra.
- Establishes Antaryami = Brahman.

Reason :

- All virtues mentioned fit Ishvara alone, not Devata.

a) Amrutaha – Immortal :

- Devata status because of Punya karma, impermanent.
- If they get Atma Jnanam – Imperishable, otherwise perishable.

b) Sarva Atmatvam :

- Devata not innermost.
- Prithvi / Vayu / Surya Devatas bless Material Cause not ultimate, innermost is punch argument.

Sutra 18 :

अन्तर्याम्यधिदैवादिषु
तद्धर्मव्यपदेशात् ।

Antaryamyadhidaivadishu
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The internal ruler over the gods and so on (is Brahman) because the attributes of that (Brahman) are mentioned. [1 – 2 – 18]

Brihadaranyaka Upanishad :

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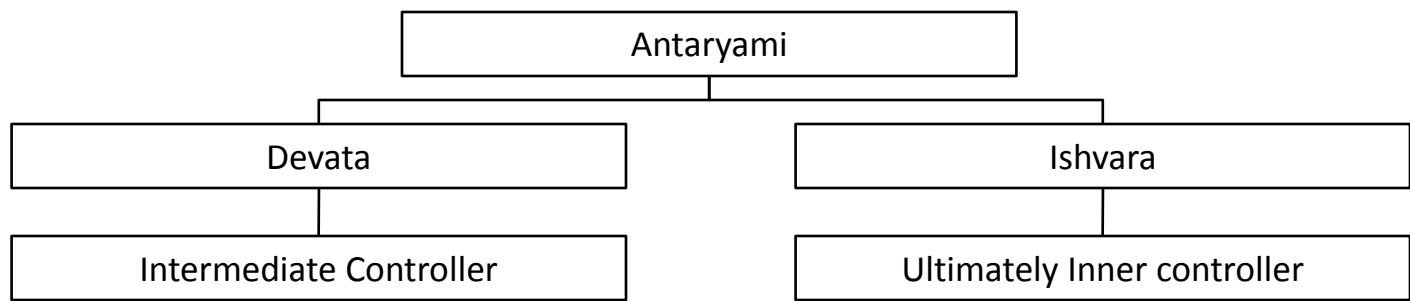
He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self. [III – VII – 3]

Vishaya :

- Entire 7th Brahmanam
- Antaryami defined in entire Brahmanam.
- Everything has presiding deity, control all aspects of creation.

Controller	Controls
- Chandra - Surya	- Mind - Eye

- Behind all Devatas is Antaryami, ultimate controller = Brahman = Ishvara.
- Sun, Moon, Controlled by Ishvara.
- Brahman controls mind through moon. Brahman controls eyes through sun.



Sandhyavandanam :

- Narayana Samvishtaha
- Worshipping ultimate Ishvara through Surya.
- Tad Dharma Vyapadeshat.

Conclusion :

- Antaryami is Brahman.

Reason :

- 3 Attributes of 'Amritaha' , Sarvatma, Sarva Antaryamitvam, belongs to Brahman only.
- Esha Atma Antaryami - Repeated in all verses.
- Surya - Presides eyes Surya not my essential nature.
- Chandra - Presides mind Chandra not my essential nature.

Upanishad Says :

- Antaryami – Brahman is my essential nature.
- No particular Devata is Antaryami.

Brahman inner Controller of

Adi Deivam

Adi Butam

Adhyatmam

All gods

All living beings

All organs

- Surya Devata controls only eyes not ears
- All Devatas created will be destroyed

Amrutatvam – immortality :

- Born and Gone have longer life compared to us.
- Amrutatvam - Eternal existence belongs to Brahman alone.
- Brahman Dharma Vyapadeshat.

Punch Argument :

- 3rd Mantra - See meaning.
- Antaryami resides in Prithvi, Antaryami inside Prithvi.
- Yam Prithvi Na Veda, Prithvi does not know Antaryami.

Prithvi

- Physical Earth
- Inert
- Nobody need say earth does not know
- No Prasakti
- Earth can't know

- Prithvi Devata
- Chetana Vastu
- Sentient Being
- Knower or not knower of Antaryami
- Antaryami is someone different from Prithvi Devata

- Yam Prithvi Na Veda = Crucial Argument.

Word Analysis :

- Antaryami - Ati Deiva Yishu
- Tad dharma Vyapadeshat
- Controller Residing within.

Brihadaranyaka Upanishad :

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद,
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yasya prthivī śarīram, yaḥ prthivīm antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ || 3 ||

He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self. [III – VII – 3]

- Within all Gods, Prithvi, Agni, Surya, Jala, Lightening, thunder.
- Adibutam - Living beings – Animal and Human
- Adiyatmam - Prana, Manas, Rathas, Vignyanmaya
- Brahman alone is not limited, Purusha.

Purva Pakshi :

- How Brahman controller of everything? Require body, legs, organs.

a) Brahman :

- Ashariram, Apani Padam, no controlling medium.

b) Brahman Asangam :

- Sambanda Rahita Relationless, connectionless, no controller - Controlled relationship.

Shankara :

A) No Rule :

- Body required to control, car controlled by Jiva, Jiva has Shakti.
 - Moving power = Maya Shakti
 - Thinking power = Maya Shakti.
- Brahman without legs moves world with Shakti, Ashariram but with Maya Shakti.

b) Pure Brahman = Asangaha = Has no Shakti :

- Maya Shakti Sahitam Brahman = Ishvara
 - = Vyavaharatkam
 - = Sarva Shaktiman
- World and Saguna Brahman(Maya Shakti) – Vyavaharikam has connection.
- Paramatma Brahman and world - No connection.
- Antaryami = Maya Sahitam Brahman. It has control and has connection.

Sutra 19 :

न च स्मार्तमतद्धर्माभिलापात् ।

Na cha smartamataddharmabhilapat

And (the Internal Ruler is) not that which is taught in the Sankhya Smriti (viz., Pradhana) because qualities contrary to its nature are mentioned (here). [1 – 2 – 19]

General Analysis :

- Objection by Sankhya philosopher.

Purva Pakshi :

- Antaryami = Prakrti Pradhanam(Moola Karanam of Creation) = Matter.

Antaryami Adhikaranam :

- 18, 19, 20 - 3 Sutras

Brihadaranyaka Upanishad :

- 3rd Chapter - 7 section - Entire Brahmanam is Analysed.

Here – Brihadaranyaka Upanishad :

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद,
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Yagya :

- Panchala / Kuru Desha
- Janaka – Yajnavalkya – 1000 cows - Golden horns - Most learned takes.

1st Ashvala:

- Janaka's priest – Hota - Each Brahmana raises question.

Antaryami : Essence like :

- Gold - Ornaments
- Wood - Furniture
- Water – Ocean / Waves
- Prakṛti – Creation.

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

Gita :

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३-२० ॥

Know you that matter (Prakrti) and Spirit (Purusha) are both Beginningless; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13- Verse 20]

- Inner Essence – Moola Karanam = Antaryami = material cause modifies to become whole creation with Sattva / Rajas / Tamas.
- Existence of product determined by material cause.
- Inner controller of existence of all products, lends existence... which product enjoys.
- Sarva Karanatvam = Sarva Antaryami.
- Amrutam - Prakrti not destroyed but gets into Avyakta Avasta.
- Ornament destroyed - Gold continues
- Waves destroyed – Water Continues.
- When Vikriti - Karyam goes, Prakrti Karanam survives.

Brihadaranyaka Upanishad :

Antaryami :

- Invisible, imperceptible, Apratyaksham.
- Adrishto – Drishta
- Asruto – Srotra
- Amato – Manta
- Avigyato – Vigyata
- See only Vikriti - Not Prakrti
 - Maya Invisible
 - Karana Rupam – Avyaktam, Indriya Agocharam.

Shankara :

- Prakrti(2 Reasons) not Antaryami

a) Mentioned in Sruti :

- Purva Pakshi – You have selective amnesia(Forgetfulness)
- Antaryami = Adrishtaha - Not seen but Drashta seer of everything.
- Asruta – Srotra - Not heard but hearer of everything.
- If Antaryami is seer - It is Chetanam / Drashta / Srotra / Manta / Vigyata.
- Antaryami = Chetana Vastu. Mula Prakrti = Matter = Prapancha.
- Achetana Prakrti can't reveal Drashta Antaryami.
- Antaryami reveals Chetana Brahman.

b) Sutra Answers Question :

- Bonus Answer – Antar Yami = Atma of everyone
= Inner self of all living being, God and sense organs.

- Self refers to Chetana Tattvam, Matter can't be inner self of Chetana Vastu.
- Matter can't be essence of living beings.
- Atma Shabda Prayogat.

5th Adhikaranam :

ईक्षतेर्नाशब्दम् ।

Ikshaternasabdam ।

The Pradhana of the Sankhyas is not the cause of the universe, because it is not mentioned in the Upanishads, which fact is clear from the fact of seeing (or thinking).[I – I – 5]

गौणश्चेन्नात्मशब्दात् ।

Gaunaschet na Atmasabdat ।

If it be argued that the seeing is in a secondary sense, we say, not so, owing to the use of the word Self. [I – I – 6]

- Atma used only for Chetana Tatvam.
- Atma = Self = Chetana Tatvam.

Word Analysis :

- Antaryami - Na cha Smartham Atat, Dharma Pi Lapat - 1

a) Na Cha :

- Not also

b) Smartham :

- Prakrti of Sankhya
- Idiom used in Brahma Sutra.

Why this is used?

Smrithi :

- Secondary literature.
- Ramayana / Purana / Iti Hasa / Panini grammar sutras.
- Nyaya, Veiseshika, etc.
- Sruti = 4 Vedas = Primary literature, Vedic literature.
- Any topic discussed in Smrti called “ Smartham”
- Smartha Karma = Ritual.
- Here Smartham = Prakrti.

Brihadaranyaka Upanishad :

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद,
यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, एष त
आत्मान्तर्याम्यमृतः ॥ ३ ॥

yaḥ pṛthivyāṁ tiṣṭhan pṛthivyā antaraḥ, yam pṛthivī na veda,
yasya pṛthivī śarīram, yaḥ pṛthivīm antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ || 3 ||

He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self. [III – VII – 3]

- Antaryami - Inner controller not Prakrti but Brahman.
- Previously – Said not Devata... Now positively said Brahman only.

Brihadaranyaka Upanishad :

- 2nd Pada is 7th Brahmana - Subject matter.
- 3rd Mantra taken here Brihadaranyaka Upanishad :

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद,
यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, एष त
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yasya pṛthivī śarīram, yaḥ pṛthivīm antaro yamayati,
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He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self. [III – VII – 3]

Who is Antaryami - Inner controller?

Siddanta :

- Inner controller = Brahman.

अन्तर्याम्यधिदैवादिषु
तद्धर्मव्यपदेशात् ।

Antaryamyadhidaivadishu
taddharmavyapadesat

The internal ruler over the gods and so on (is Brahman) because the attributes of that (Brahman) are mentioned. [1 – 2 – 18]

- Property belongs to Brahman.
- Amrutatvam belongs to Brahman not Devatas, Manushyas, Devatas drop Devatavam once their karma Phala Punyam is over.

2nd Sutra :

- Cannot be taken as Prakrti – Pradhanam Smartham?

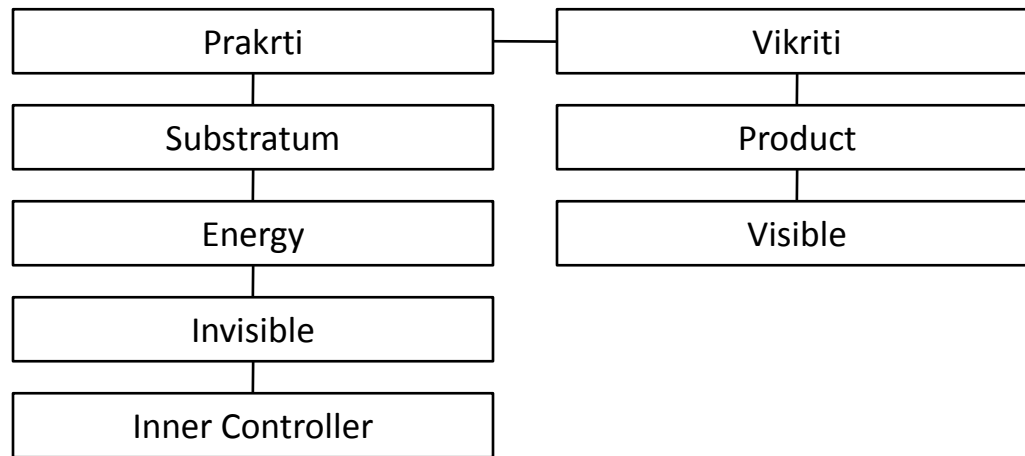
a) Purva Pakshi - Sankhya :

- Prakrti, cause of everything, inner essence.

Controller	Gives existence
<ul style="list-style-type: none"> - Wood - Gold 	<ul style="list-style-type: none"> - To Furniture - To Ornaments

a) Prakrti :

- Adrishtah – Invisible
- Asrutaha –
- Amataha -



b) Siddantin :

- Upanishad presents everything as seer of everything.
- Drishto – Drishtaha, Ashruto – Srota
- Seer, Hearer, Thinker – Descriptions belong to Chetana Vastu only.
- Prakrti - Achetanam - According to Sankhya - Intermediary controller
- Behind Prakrti - There is Purusha
- Brahman - Controller of Prakrti - Ultimate controller of Prakrti, sentient Antaryami.

Word Analysis :

- Na Cha Smartham Antaryami Na Bavati, Antaryami can't be Prakrti of Sankhya also.
- Devatas intermediary Antaryami.
- Previously Devatas negated. Here Prakrti negated.
- Asad Dharma – Which is contradictory to Prakrti's Dharma.
- Apilabat - Mentioned in Upanishad.
- Sentiency mentioned there contradictory to Prakrti's property of Achetanatvam.
- Antaryami's property is Chetanatvam. Chetanatvam not mentioned directly in mantra 7.
- Indirectly mentioned, seer, hearer, Knower possible for Chetana Antaryami.
- Prakrti can't be Srotri / Drishti, Here Antaryami is Purusha.

Sutra 20 :

शरीरश्चोभयेऽपि हि भेदेनैनमधीयते ।

Sariraschobhaye'pi hi bhedenainamadhiyate

And the individual soul (is not the Internal Ruler) for both also (i.e. both recensions viz., the Kanva and Madhyandina Sakhas of the Brihadaranyaka Upanishad) speak of it as different (from the Internal Ruler.) [1 – 2 – 20]

General Analysis:

- Antaryami not Jivatma - Mentioned in sutra as Shariraha.
- Jivatma has all properties - Jivatma in all Sharirams controls inert body.
- Without Jivatma, physical body becomes non functioning inert body.
- Jiva = Antaha (Inner) and Yami(Controller), Unlike Prakrti.
- Drops body and takes new bodies.

Vyasa :

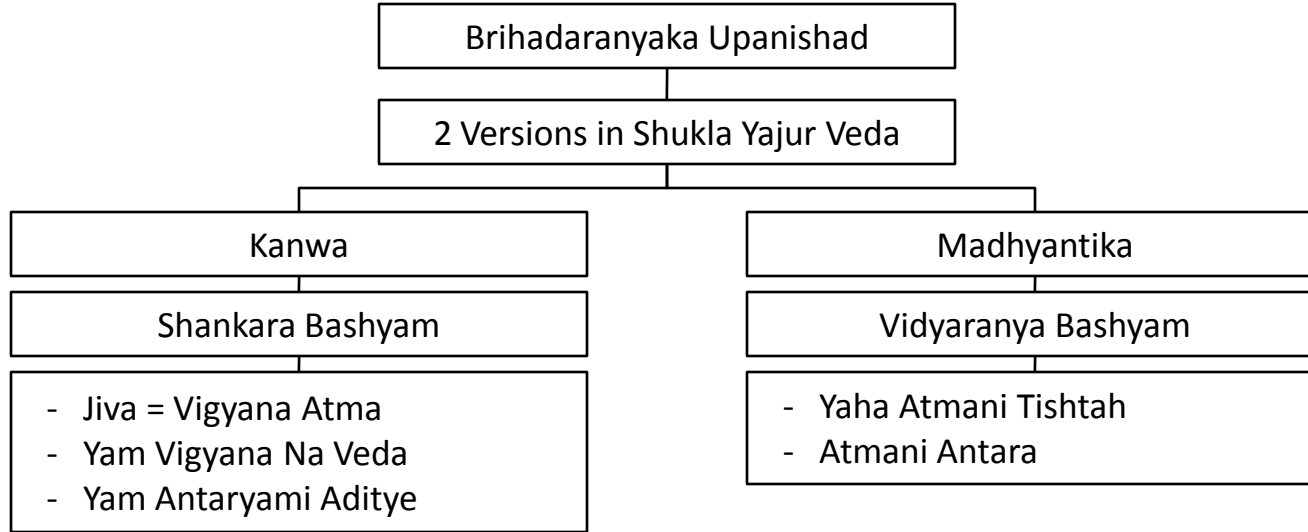
- Antaryami not Jiva
- Antaryami is controller of Jiva also mentioned in 7th Brahman. Jivas controller is Paramatma.

Gita :

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to resolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Brahman is mentioned as controller of Jivas in both versions of Brihadaranyaka Upanishad.



- Antaryami resides in Jivatma and controls Jivatma.

Ubaye :

- Refers to both Kanwa and Madhyantika Shaka.

Word Analysis :

- Antaryami Na Shariraha - Cha(also), Sharire Bavaha Shariraha Ubaye.
- One who resides in body.

Hi :

- Definitely indeed. Bhedena - As different from Jivatma.
- Different from Sharira Antaryami. Because Antaryami presented as controller of Jiva.

Controller	Controlled
<ul style="list-style-type: none">- Antaryami- Antaryami resides in Jivas and Devatas- Resident- Ashrayi- Content	<ul style="list-style-type: none">- Jiva / Devata / Prakrti- Residence- Ashraya- Container

- Hence Antaryami not Jiva.

3rd Sutra :

Purva Pakshi :

- Paramatma different from Jiva.
- How Jivatma / Paramatma Aikyam?
- Abheda or Bheda?

Vyasa :

- Both OK - Different and identical, Drishti Bheda.

Vyavaharika Drishti	Paramartikam Drishti
Jivatma / Paramatma – Bheda	Jivatma / Paramatma Aikyam

Say :

- Aham Ishvara Asmi and do Namaskara means thoroughly understood Vedanta, assimilated Vedanta.
- Here Antaryami is Maya Sahitam, Brahman not Nirgunam Brahman.

- Controller means Maya has come. Jivatma – Controlled – Shariraha.
- Sharira Visishtaha = Maya Visishtaha.
- Paramartika Drishti – Tat Tvam Eva, Tvam Eva Tatu, Aham Brahma Asmi.
- Where is Pramanam for 2 Tier.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-
वदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र
चा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं
पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन
कं मन्वीत्, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति
तं केन विजानीयात् ? विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitam iva bhavati, tad itara itaram jighrati, tad itara
itaram paśyati, tad itara itaram śṛṇoti, tad itara itaram abhivadati,
tad itara itaram manute, tad itara itaram vijānāti. yatra tv asya
sarvam ātmāivābhūt, tat kena kaṁ jighret, tat kena kam paśyet,
tat kena kaṁ śṛṇuyat, tat kena kam abhivadet, tat kena kam manvīta,
tat kena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt,
vijñātāram are kena vijānīyād iti ॥ 14 ॥

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known – through what, O Maitreyi, should one know the Knower? [II – IV – 14]

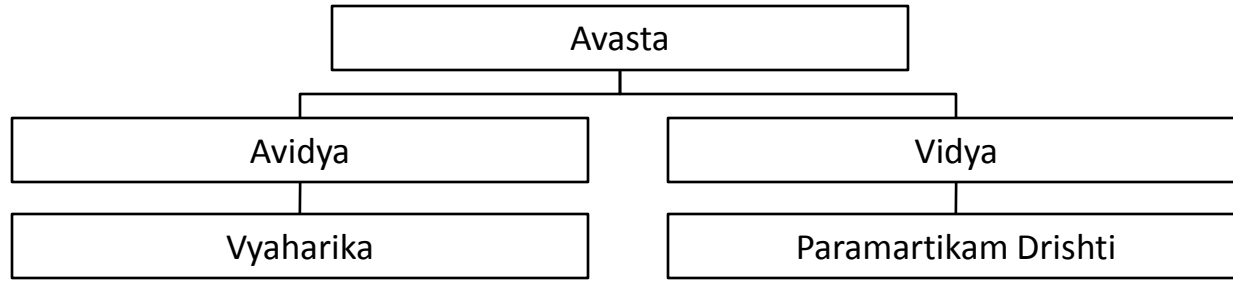
- Where Avidya Avasta is there, Vyavaharika Drishti is there, Dvaitam prevalent.

Avidya Sutram : Vision of Jnani : Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]



- As long as person is ignorant, he will say Lord is different, I am different.
- When Jnanam comes, he Doesn't.

Say : Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
 असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव
 व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ
 नखाग्रेभ्यः, यथा क्षुरः क्षुराधानेऽवहितः स्यात्, विश्वंभरो
 वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृतस्त्रो हि सः,
 प्राणश्चैव प्राणो नाम भवति, वदन् वाक्, पश्यन्श्चक्षुः, शृण्वन्
 श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स
 योऽत एकैकमुपास्ते न स वेद, अकृतस्त्रो ह्येषोऽत एकैकेन
 भवति ; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति ।
 तदेतत्पदनायमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं
 वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्तिं श्लोकं विन्दते
 य एवं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām
 eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam
 apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,
 ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyah
 yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bharo vā
 viśvam-bhara-kulāye, tam na paśyanti. a-kṛtsno hi saḥ,
 prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyamś cakṣuḥ,
 śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny
 eva. sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta
 ekaikena bhavati, ātmety evopāsīta, atra hi ete sarva ekam
 bhavanti. tad etat padanīyam asya sarvasya yad ayam ātmā,
 anena hy etat sarvaṁ veda, yathā ha vai padenānuvindet.
 evaṁ kīrtiṁ ślokaṁ vindate ya evaṁ veda. ॥ 7 ॥

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When it does the function of living, It is called the vital force; when It speaks, the organ of speech ; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 – 4 – 7]

Will Say :

- Vidya Sutram Brihadaranyaka Upanishad.
- Both right – Only Drishti Bheda. Here Vyavaharikam – Antaryami.
- Jiva - Different than Paramatma.

Summary of Adhikaranam :

1) Vishaya : Brihadaranyaka Upanishad :

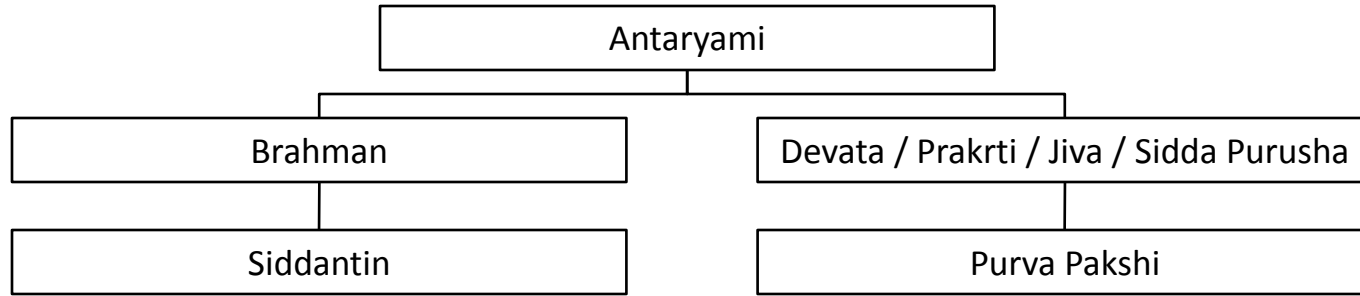
यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद,
यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, एष स
आत्मान्तर्याम्यमृतः ॥ ३ ॥

yaḥ prthivyāṁ tiṣṭhan prthivyā antaraḥ, yam prthivī na veda,
yasya prthivī śarīram, yaḥ prthivīm antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ || 3 ||

He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self. [III – VII – 3]

- Antaryami inner controller of both Jiva / Prakrti / Devata / Sidda Purusha.
- Jada and Chetana Prakrti.

2) Samshaya :



- Sidda Purusha have capacity to enter and Control, mind of another person.
- They can change feelings of a person.

3) Purva Pakshi :

- Brahman not Antaryami Devata / Prakrti / Jiva is Antaryami.
- Prithviam Tishtana = Location mentioned, therefore Devata.
- Jiva because it controls body, Yukti, Abhasa.

4) Siddantin : Conclusion :

- Antaryami Brahman only. All properties mentioned fits snugly into Brahman.
- Prakrti / Devata only some fit.

5) Sangatih :

- Justify position – Appropriate, Place - 1st Adhyaya - 2nd Pada.
- After 4th and before 6th Adhikarana.
- Antaryami Brahman = Saguna Brahman with bheda and division.
- Controller status comes, Maya Sahitam Sagunam Brahman.
- Saguna Brahman - Discussed in Brahma Sutra in Upasana and Vedanta Pramanam also.

Example :

- Antir Adhikarana Akshi Purusha = Brahman = Upasana.

- Upakoshala Vidya – Phalam = Krama Mukti travel after death.
- Purpose of Antaryami Brahman for Jivatma / Paramatma Aikyam not for Upasana.
- Saguna Brahman - Stepping stone for Nirguna Jnanam.

Taittiriya Upanishad : Brahmananda :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmadatmana akasah sambhutah,
 akasadvayuh, vayoragnih, agnerapah,
 adbhyah prthivi, prthivya osadhayah,
 osadhibhyo'nnam, annatpurusah || 2 ||**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Brahman = Jagat Karanam = Saguna Brahman.
- Nirguna Brahman = Karya Karana Vilakshanam

Vivekachudamani :

यच्चकास्त्यनपरं परात्परं
 प्रत्यगेकरसमात्मलक्षणम् ।
 सत्यचित्सुखमनन्तमव्ययं
 ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६३ ॥

yaccakāstyanaparam parātparam
 pratyagekarasamātmalakṣaṇam |
 satyacitsukhamanantamavyayam
 brahma tattvamasi bhāvayātmani || 263 ||

That beyond which there is nothing; which is beyond the beyond; the inmost Self of all; which is of one essence; which is continuous Existence-Knowledge-Bliss; Infinite and Immutable That Brahman Thou Art...meditate on this in your mind.[Verse 263]

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
 स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
 एतमन्नमयमात्मानमुपसङ्क्रामति ।
 एतं प्राणमयमात्मानमुपसङ्क्रामति ।
 एतं मनोमयमात्मानमुपसङ्क्रामति ।
 एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
 एतमानन्दमयमात्मानमुपसङ्क्रामति ।
 तदप्येष श्लोको भवति ॥ १२ ॥

sa yascayam puruse yascasavaditye sa ekah I
sa ya evamvit asmallokatpretya I
etamannamayamatmanamupasankramati I
etam pranamayamatmanamupasankramati I
etam manomayamatmanamupasankramati I
etam vijnanamayamatmanamupasankramati I
etamanandamayamatmanamupasankramati I
tadapyesa sloko bhavati II 12 II

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse.
 [II – VIII – 12]

2 Types of Saguna Brahman

- For Upasana
- Aikyam Never introduced
- Nirguna Brahman never introduced
- Upasyam Brahman

- Jneyam Brahman
- Jagat Karanam Brahman
- Not for Upasana
- Stepping stone for Nirguna Brahman Jnanam
- Sagunam Brahman called Jneyam Brahman

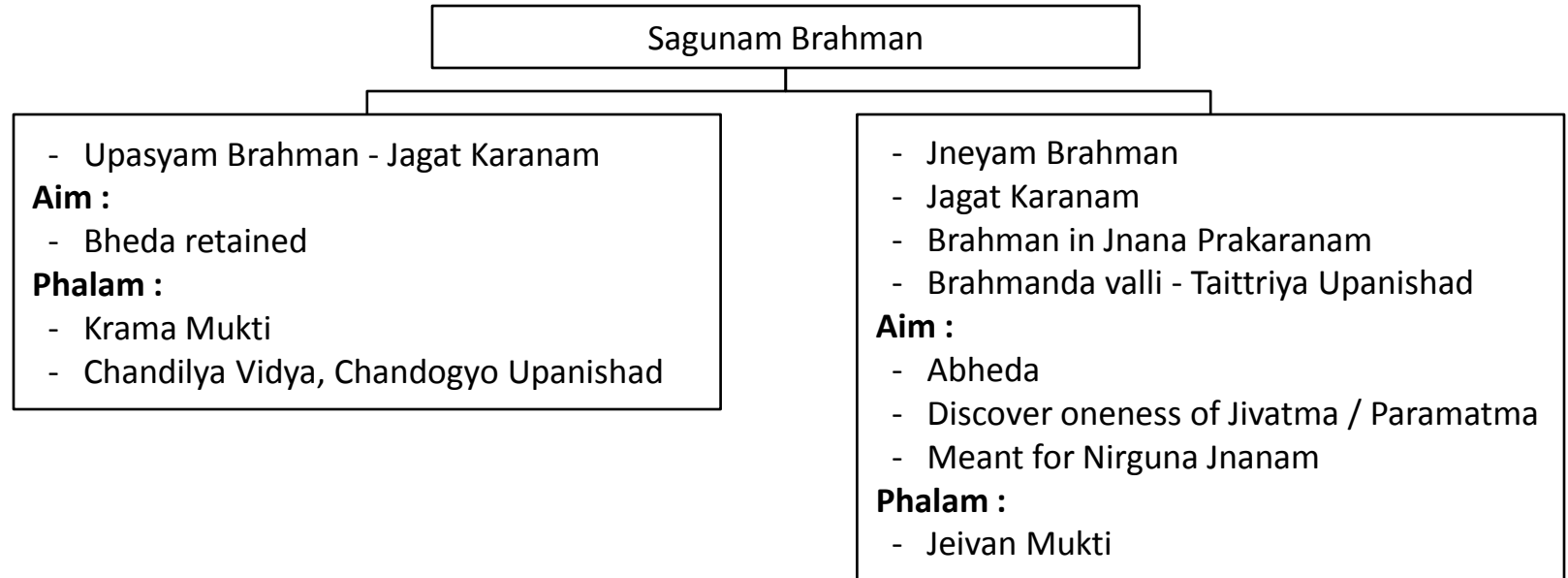
- How to know difference?

Sutra 20 : 5th Adhikaranam Over.

शरीरश्चोभयेऽपि हि भेदेनैनमधीयते ।

Sariraschobhaye'pi hi bhedenainamadhiyate

And the individual soul (is not the Internal Ruler) for both also (i.e. both recensions viz., the Kanva and Madhyandina Sakhas of the Brihadaranyaka Upanishad) speak of it as different (from the Internal Ruler.) [1 – 2 – 20]



What is the :

- Difference between Upasyam and Jneyam Brahma?

Upasyam Karanam Brahman	Jneyam Karanam Brahman
<ul style="list-style-type: none"> - Focus on Guna Which makes Brahman Superior - Emphasises Superiority and difference between Brahman and Material Cause - Difference highlighted and retained till end - Karanatvam Highlighted - My Inferiority Highlighted - Guna Pradhana - When Karanatvam is Riveted - Sarva Ishvara, Sarva Shaktiman, all properties stuck to Brahman, it becomes Upasyam Brahman - Sagunam - Guna Pradhana - Gunas Permanently Stuck 	<ul style="list-style-type: none"> - Brahma Pradhanam - Brahman's Karanam not Highlighted - Guna, Attribute not focused - Karanatvam loosely attached to Brahman - Tat Tvam Asi Mahavakya comes - Karanatvam used and Ultimately taken away - Brahman loses Karanatvam status and Jiva loses Karyatvam Status - There is oneness of Consciousness which is neither Karanam or Karyam - For introduction Karanatvam and Karyatvam given - Vilakshana Chaitanyam alone is there - When Karanatvam is loosely attached to Brahman, it is called Jneyam Brahman - In Jneya Brahman, Karanatvam has no value – Mithya - Sarva Ishvara, Sarva Vyapitvam Mithya, because it is caused by Maya Shakti - Nirgunam - Brahman Pradhana - Gunas Temporarily used, introduced – Adhyarupa and Negated - Apavade

Study 1st Chapter :

- Don't ask Saguna or Nirguna.
- Ask - Upasya Brahman – Prakaranam or Jneya Brahman – Prakaranam.
- Antaryami Adhikaranam = Jneyam Brahman Not Upasana - Antaryami status to be loosely attached and dropped any time.
- Study context after Antaryami Brahmanam, Akshara Brahmanam - Free from all attributes.

Antaryami Brahmanam	Akshara Brahmanam
<ul style="list-style-type: none">- Saguna Brahman introduced- Karana Brahman Introduced	<ul style="list-style-type: none">- Nirguna revealed- Karanatva status dropped

- Always ask Upasyam Brahman or Jneyam Brahman.
- 6th Adhikaranam over.

Sutra 21:

अदृश्यत्वादिगुणको धर्मोक्ते : ।

Adrisyatvadigunako dharmokteh

The possessor of qualities like indivisibility etc., (is Brahman) on account of the declaration of Its attributes. [1 – 2 – 21]

- Adrishyadhi Adhikaranam.

1st Sutra :

- Adrishyavadi Gunesaha. 3 sutras in Adhikaranam Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhiraḥ ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [1 – 1 – 6]

Background :

Guru	Student
Angiras	Shaunaka

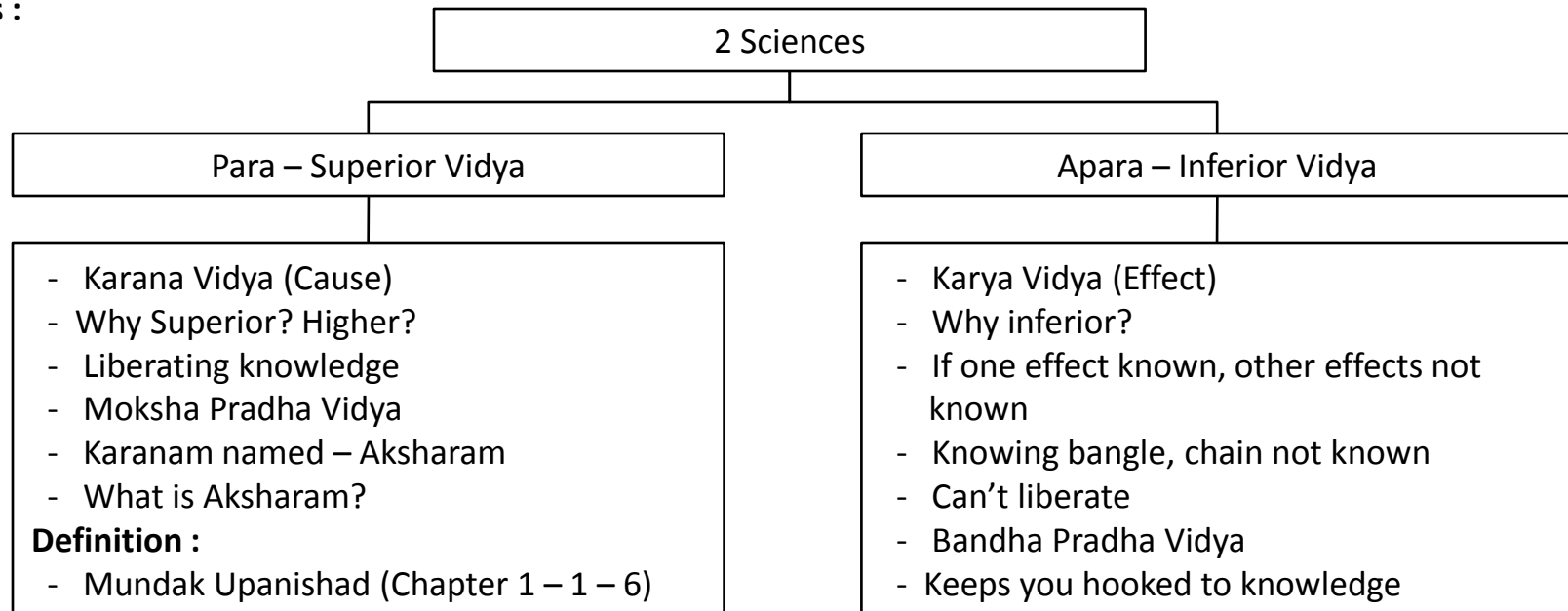
Question :

- Kasmin Bagavan – Vigyate Sarva Vigyanam Bavati.
- What is that knowing which everything is known?
- Material cause alone appears as various effects, one Karanam – Appears as manifold effects.
- 1 Gold – Many Ornaments
- 1 Wood – Furniture – Table, chair

Logic :

- Effect does not exist separate from cause. Knowing cause - Effects known.
- What is ultimate material cause of universe, knowing which entire universe is known? Eka Karana Vigyanena – Jagat Karanam Kim?

Angiras :



Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

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a) Adreshyam :

- Pancha Jnana Indriya Agocharam - Not available for sense organs.
- Not object of senses.

b) Agrahyam :

- Pancha karma Indriya Agocharam ungraspable, Unhandleable.

c) Agothram :

- No specie / family

d) Avarnam :

- Free from properties, Descriptions – Varnayate Iti Varnaha.

e) Achakshu – Srotram :

- Itself without sense organs.
- Jnana Indriya Rahitam

f) Apani Padam :

- Karma Indriya Rahitaha

g) Nityam :

- Eternal.

h) Vibhum :

- Capable of becoming creation.
- Gold – Vibhum - Becomes ornaments

i) Sarvagatam :

- All pervading.

j) Sukshmam :

- Extremely subtle

k) Avyayam :

- Without decay Apakshiya Rahitam.

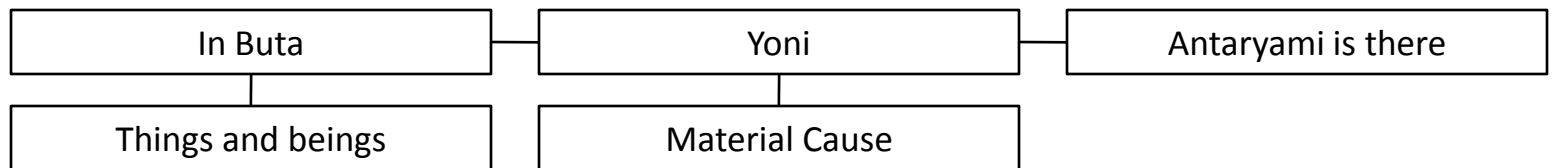
l) Buta Yonim :

- Material cause of all beings, That is Aksharam.
- Akshara Vidya – Para Vidya.

Samshaya : Controversy – Purva Pakshi :

In Chapter 1 - 1 - 6 :

- Brahman not mentioned, it only says Buta Yoni – Material Cause.



Sankhya :

- Moola Prakrti - Matter becomes entire creation.
- Technically called Pradhanam - Avyaktam, Prakrti, Moola Prakrti.
- Unseen, unheard - is material cause.

Siddantin :

- Specific qualities belong to Brahman alone.

Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।

यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,

Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam || 7 ||

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [1 – 1 – 7]

3 Example :

- How world comes from Brahman?

Web from Spider	Trees from earth	Hair (Achetana Loma) from Body(Chetanam)
	<ul style="list-style-type: none">- From one earth variety of Plants / Trees- From one Brahman Varieties of things and beings	<ul style="list-style-type: none">- Chetana Body can create Jada Hair (Achetanam)- From Chetanam Brahman – inert world- Prapancha comes- Vilakshana Srishti Jyotanasta

- Brahman is material cause and intelligent Cause for creation.

2nd Chapter of Mundak :

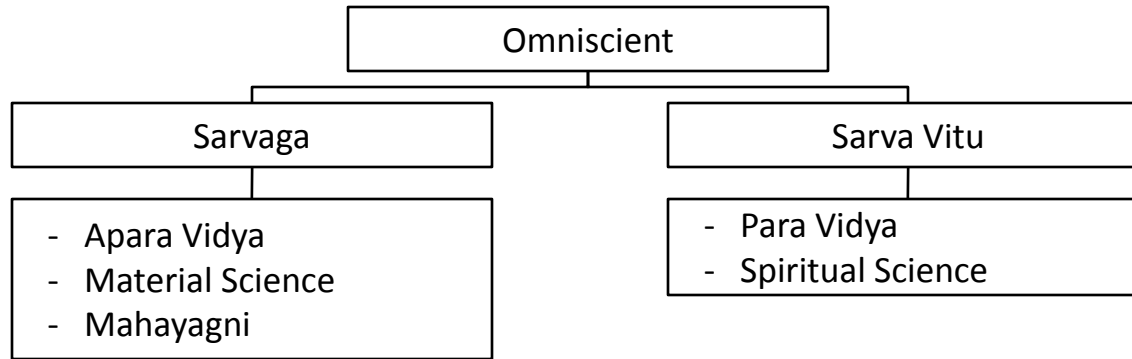
- More elaboration of Srishti Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I

Tasmad-etad brahma nama rupam-annam ca jayate || 9 ||

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]



- This mantra Vyasa keeps in mind. Brahman alone is omniscient.
- Sankhyas Prakrti can't be omniscient - Not all knowing - Jadam not Sarvagya Sarvavitu.

Word Meaning : 1st Sutra :

- Adrishyat Vadi Gunakaha
- Dharma Stehe - Buta yoni hi Brahma



Material Cause of all beings mentioned in Mundak Upanishad Chapter 1 – 1 – 6

- Adrishyatvat Di Gunakaha... which is described as unseen, Unheardness, Handlessness, Leglessness.
- That which is material Cause is Brahman alone.

Why Brahman?

- Dharma Ukte... Because of mention of Brahman's attributes in Upanishads.

Brahman's Attributes :

- Sarvagyatvam
- Sarvitutratvam.

Mentioned in Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
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From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

- This Aspect makes Vedanta different from other Philosophies.

2nd Sutra of 1st Section :

जन्माद्यस्य यतः ।

Janmadyasya yatah

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed). [1 – 1 – 2]

- Basic question of all philosophies is Matter of consciousness ultimate cause of universe.
 - 1) Science calls it fundamental energy
 - 2) Yoga, Nyaya - Calls it Param Anu
 - 3) Veishikas, Baudhah, Jaina, Sankhya calls it Pradhana
- Vedanta alone says Consciousness is fundamental, Universe has come out of consciousness most unique.
- Buta yoni - is matter or consciousness?.

Sankhya :

- Bhuta yoni = Matter

Shankara Bashyam :

Purva Pakshi :

- Material cause can be Pradhanam alone. All description tally with Prakrti.
- Adrishye - Prakrti invisible.
- Agrahyam – Prakrti can't be grasped Achakshu, Srotram - without hands, legs Nityam – Eternal.
- Sarvagatam - All pervading Buta yoni.

2 Examples :

- Spider's body - Matter creates web, not from consciousness. Bautika Shariram.
- Earth Matter - Plants come from matter not consciousness.
- Hair from material body not from consciousness creation from matter, supports my cause.

3 Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं- मचक्षुःश्रोत्रं तदपाणिपादम् ।

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- No word indicating Chetanatvam sentiency.
- No Drishta, Srota in Chapter 1 – 1 – 6 Mundak Upanishad.
- No sentiency manta, Srota, Drishta mentioned.
- Chapter 1 – 1 - 9th mantra Sarvagya, Sarvavid is there - Does not refer to Butayoni – Material Cause.
- Talks about Purusha Tattvam which is Sarvagya, Sarvavitaha...

- 6th Mantra - Moola Prakrti Tatvam - Don't take 9th Mantra to support 6th .

4) Powerful Argument :

Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

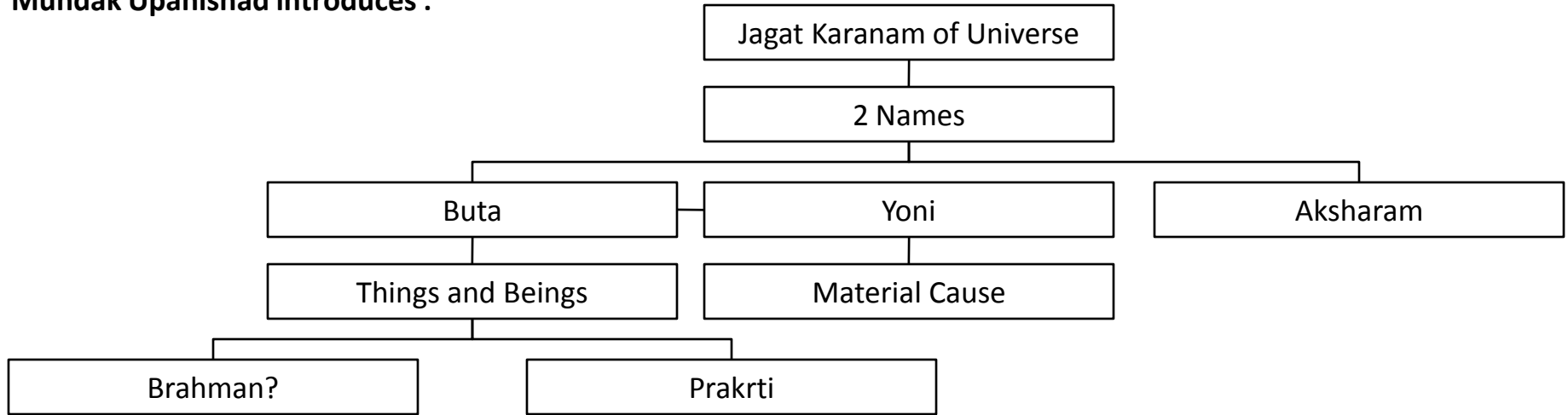
Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Brahman = Purusha Paraha
 - Beyond Aksharam
 - Means different from Aksharam.
- How Brahman = Aksharam - 6th Mantra and here Brahman = Not Aksharam.

Lecture 81

2nd Pada – 9th Adhikarana : Adhrishta Adhikaranam :

Mundak Upanishad introduces :



1st Sutra :

- Buta yoni Aksharam = Chetanam Brahman.

Reason : Dharma Ukte

- Brahman's characteristics of omniscient can't belong to matter.
- Achetana Prakrti can't know anything.

Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

- Sarvagya, Sarvavid mentioned.

- Sankhya gave 5 reasons to show, Jagat Karanam = Achetana Prakrti alone.

1) All descriptions tally with Prakrti :

- Adrishyam, Etc...

2) 3 Examples tally with Prakrti.

- Spider's web born out of body of spider. Plants born out of Earth - Prakrti.
- Human hair born out of Prakrti body, Purusha may bless - But Material Cause = Prakrti alone.

3) Descriptions do not have any word indicating Chetana Dharma, like Srota, etc.

4) 9th Mantra :

- Sarvagya, Sarvavid omniscient belongs to Purusha - Nothing to do with Prakrti – Jagat Karanam.
- Purusha – Prakrti - 2 different things.

5) Most powerful Argument :

Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

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aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Purusha / Brahman is different from Aksharam.

Shankara's Answer :

1) Some descriptions tally with Prakrti :

Can Extend to Prakrti	Can't Extend to Prakrti
<ul style="list-style-type: none"> - Adrishyam – Invisible, energy - Agrahyam – Can't Grasp energy - Electric energy Can't be held in Hand <p>Svetasvatara Upanishad : (Chapter 1 – Verse 10)</p> <ul style="list-style-type: none"> - Bhuyas Cante... 	<ul style="list-style-type: none"> - Nityam - Vibhum - Sarvagatam - Prakrti is subject to negation with Atma Jnanam

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।

तस्याभिध्यानाद्योजनात्तत्त्वभावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥

ksaram pradhanam amrtaksaram harah saratmanav isate deva ekah I

tasyabhidhyanad yojanat tattvabhavad bhuyas cante visvamayanivrttiah II 10 II

Matter is perishable, but God is imperishable and immortal. He, the only god, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end. [Chapter 1 – Verse 10]

- In the wake of knowledge - Prakrti gets negated, Purusha alone remains.
- Brahman alone Nityam – Prakrti not Nityam.
- Sankhya's Prakrti produces only inert things, can pervade only inert things... Karanam pervades all Karyam.
- Jiva not product of Prakrti. Gold pervades – Ornaments / Products.
- Chair not product of gold.
- Jiva – Chetana Tatvam, not product of Prakrti.
- Prakrti Vibhum, Nityam, Sarvagatam, Sukshmam, 1st Argument negated.

2nd Argument :

- All 3 examples are Pratyaksham

Karanam :

- Spider – Pratyaksham
- Earth – Pratyaksham
- Body – Pratyaksham.
- Jagat Karanam must also be Pratyaksham.
- Prakrti – Not Pratyaksham.

In Example :

- All Karanams are Pratyaksham.

Purva Pakshi : Answer :

- You should not extend Pratyaksham part to example for Jagat Karanam.

In Example :

- Karanam = Achetanam

Basic Question :

- Which part of example can be extended... who will decide - Only author of Example.

Example :

- Chandra Vadana - Person has moon like face
- Manoharatvam taken here (Bright, brilliant, attractive, attractive, cool Unlike sun)

Don't Take :

- a) Moon swelling and contracting - Face will swell and contract. Amavasya Day – No face.
- b) Moon has Craters / Boil - Face has boils.
- c) Moon seen only in night - You are seen only in night.
- d) Moon goes round - You also globetrotting.

Upanishad :**a) Nimitta Upadana Karanam in spider example kept in mind :**

- Chetanam Brahman is Nimitta Upadana Karanam.
- Not Pratyaksham / Achetanam part.

b) Earth Example :

- Brahman not round like earth.

Earth	Plants
- Ekaha	- Aneka - Born out of one Prithvi

- Varities of things and beings created out of one Brahman.

c) Sentient, Chetana human - Cause of inert hair :

- Sentient, Chetana human - Cause of Jagat.
- Sentient, Chetana human – Achetana Prapancha can come.

Advaitin :

- Example : Rope – Snake
- Brahman not Achetana like rope.
- Take Adhishtanam - Jnanena - Adhyasa Nivritti.
- By rope Jnanam - Snake goes
- By Brahman Jnanam – Samsara goes
- Binna Satta – Karanam – Rope - Snake have different orders of reality.

Purva Pakshi :

- False snake, because real snake somewhere. False dream possible because of real world.
- False world because of real world, we don't extend.
- Examples should be understood properly.

3rd Argument :

- Chetana dharma mentioned in Mundak Upanishad :

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तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

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From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

4th Argument : Mundak Upanishad :

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Mundak Upanishad :

- Chapter 1 – 1 – 6
 - Chapter 1 – 1 – 9
- Purva Pakshi :** Different topics

Shankara :

- Both talking of Brahman alone, certain features in Mantra 6 / 9 Both tally with Brahman alone.

Chapter 1 – 1 - 6th :

- Buta yoni - Cause of creation = Jagat Karanam.

Chapter 1 – 1 - 9th : important Verse :

- Sarva Vitu - 2nd line most important.
- From this Sarva Vitu Brahman alone, Nama Rupa Prapancha born.
- Tasmad – Panchami Vibakti indicates, from – Material Cause – Upadana Karanam.
- From omniscient Brahman, Jagat Karanam, Nama Rupa is born.
- Prakrti never omniscient. Both Verse 6 and 9 - Talk about Chetana Brahman Tatvam.

5th Argument : Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

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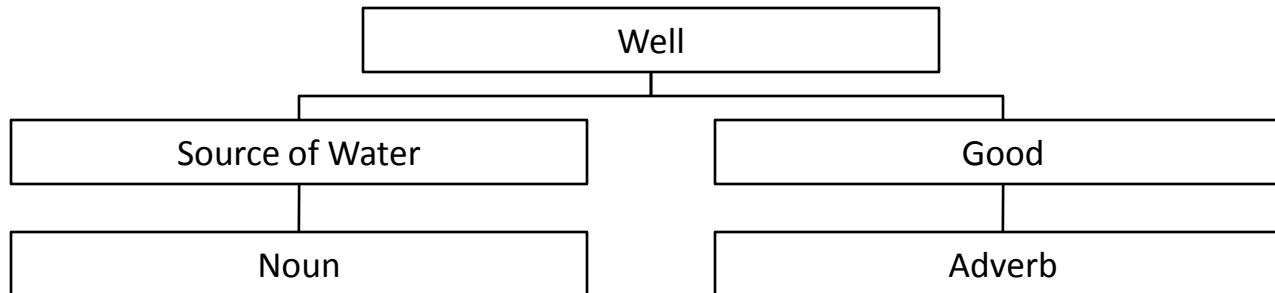
- Explains Brahman.
- Brahman different and beyond Aksharam.

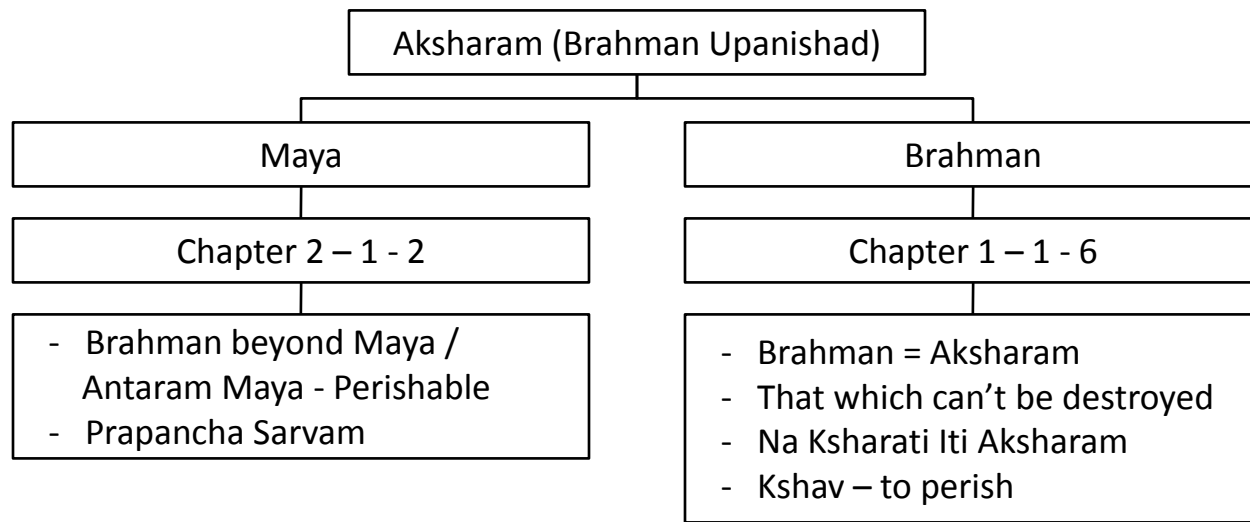
Upanishad Does Mischief :

- Uses different meaning of Aksharam.

Example :

- I am in the well and also hope you are in the well.
- Set - Noun / verb - 122 meanings.
- All languages defective.





Gita :

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
 सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १-१२ ॥

His glorious grandsire (Bhisma), the oldest of the Kaurava-s in order to cheer Duryodhana, now sounded aloud a lion's roar and blew his conch. [Chapter 1 – Verse 12]

Chapter 1 – 12 :

- Kutasta = Brahman

Chapter 15 :

- Kutasta = Maya

Atma :

- Chaitanyam, body, mind.

No Controversy :

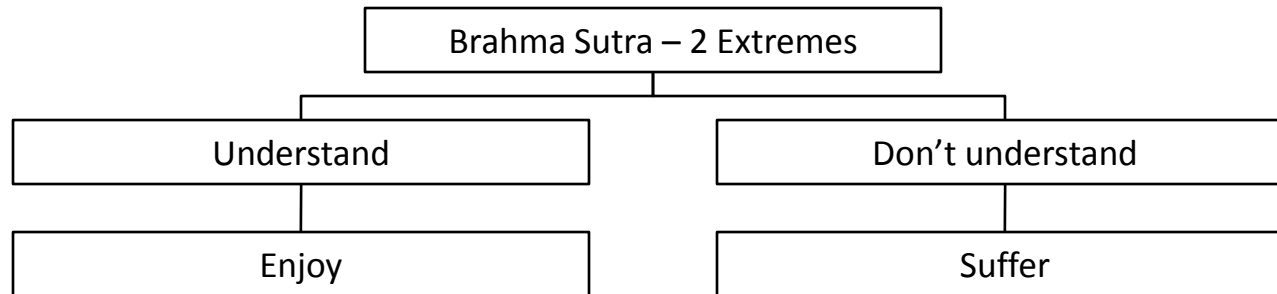
- Chapter 1 – 1 – 6, Chapter 2 – 1 – 2
- One word with different meanings.
- Shankara gives further reasons to establish Brahma = Jagat Karanam.

1) Knowledge of Jagat Karanam(Buta Yonim) = Para Vidya :

- All other knowledge = Apara Vidya

Superior Para	Inferior Apara
<ul style="list-style-type: none">- Atma Vidya- Liberating knowledge	<ul style="list-style-type: none">- Chemistry- Vyakaranam, Chandaha- Does not liberate

- If Jagat Karana Vidya is Prakrti Vidya - It should liberate - Knowledge of Purusha alone liberates Sankhya agrees.



- Gita / Upanishad both possible to liberate.

Lecture 82

- 21st Sutra over

Mundak Upanishad :

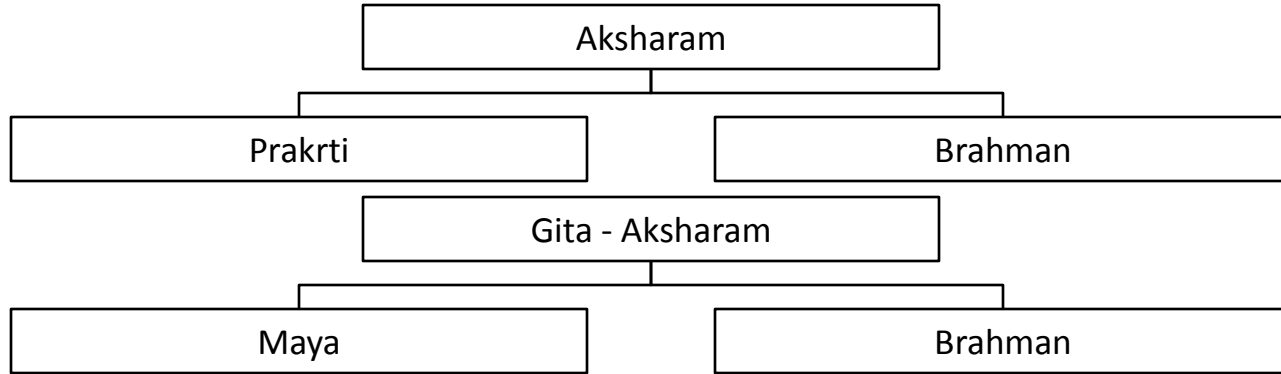
यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhiraḥ ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtle of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]



1st Sutra :

- Specific feature - Omniscient, pointed out in Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।

तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah ।

Tasmad-etad brahma nama rupam-annam ca jayate ॥ 9 ॥

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

- Jagat Karanam = Omniscient = Chaitanyam – Consciousness.
- Prakrti = Jadam. Chetanam – Braheiva – Sarvagya, Jagat Karanam, Aksharam.

Bashyam : objections of Purva Pakshi : 5 objections

- Shankara refutes and gives additional arguments.

1st Argument :

- Chapter 1 – 1 – 5 and 6th Mantra - Knowledge of Jagat Karanam = Akshara Vidya = Para Vidya superior to Apra Vidya.
- Apra Vidya = Inferior, binding knowledge. Brings out limitations More and more.
- More you study - More intellectual limitations realised.

Para Vidya :

- Akshara Vidya = Moksha Vidya.
- Hence Aksharam has to be Brahman alone.
- If Aksharam = Prakrti, = Moksha Vidya contradiction.

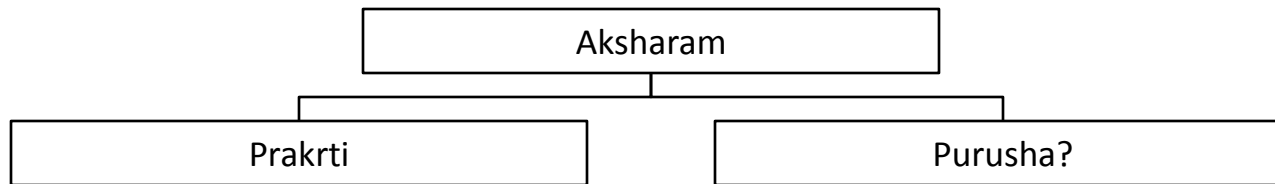
2nd Argument :

Student :

- Kasminu Vinyate, Sarva Vigyanam Bavati.
- Akshara Vidya = Para Vidya = Sarva Vigyanam Para Vidya.
- Para Vidya gives all knowledge. By knowing, Prakrti can't know Purusha - Can know Prakrti Amsa – Karya - Jada Amsa only – Sthula – Sukshma all Shariram's only.
- Can't know Chetana Amsam of Jagat - (Jiva) Not Sarva Vigyana Pradhana.
- Akshara Vidya = Brahma Vidya = Para Vidya = Sarva Vigyana Pradha.
- By knowing Brahman - Know both Chetana and Achetana Tatvams.
- Knowing Prakrti – know Jadam only.

3rd Argument :

- 1st Chapter 1st Section – Akshara Vidya.
- Para Vidya – Doubt = Akshara.



- Go to 1st Chapter 2nd Section – Elaboration on Para and Apara Vidya.
- Verse 1 to 10 Apara Vidya. Chapter 2 – Mantra – 1 – 10 Mundak in form of karma and Upasana.

4th Argument :

Mantra says : Mundak Upanishad :

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

Tapah sraddhe ye hy-upavasanty-aranye santa vidvamso bhaiksyacaryam carantah ।
surya-dvarena te virajah prayanti yatra-mrtah sa puruso hyavya-yatma ॥ 11 ॥

But they who perform penance (Tapas) with faith (Sraddha) in the forest (solitude), having control over their senses, are learned and are living the life of a mendicant, go through the orb (path) of the sun, their good and bad deeds consumed, where That immortal and undecaying Purusa is.[I – II – 11]

- We will get Vairagyam to karma and Upasana, Parikshya Lokam...
- Apara Vidya - Vairagyam mentioned person develops interest in Para Vidya and goes to guru.

Mundak Upanishad : Very important Verse :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksy lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Guru teaches Para Vidya

1st Section :

- Para Vidya = Akshara Vidya.

2nd Section :

- Brahman Vidya = Para Vidya.
- Therefore Akshara Vidya = Brahman Vidya – One and same.

Mundak Upanishad :

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः
शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो
ज्योतिषमिति ।
अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

tatrāparā ṛgvedo yajurvedaḥ sāmavedo'
tharvavedaḥ śikṣā kalpo vyākaraṇam
niruktaṁ chando jyotiṣamiti |
atha parā yayā tadakṣaramadhigamyate || 5 ||

Of these, the Apra is the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva Veda, the siksha, the code of rituals, grammar, nirukta, chhandas and astrology. Then the para is that by which the immortal is known. [1 – 1 – 5]

यत्तद्रेश्यमग्राह्यमगोत्रमवर्ण-मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarṇam acakṣuḥ srotram tad-apani-padam,
Nityam vibhum sarvagatam susukṣmam tad-avyayam yad bhūta-yonim pari-pasyanti dhīrah || 6 ||

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Chapter :

- Chapter 1 – 1 - 6 – Akshara Lakshanam / Definition.
- Chapter 1 – 1 – 5 – Word Aksharam comes.
- Brahma Sutra is CID work, investigative work.

5th Argument : Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

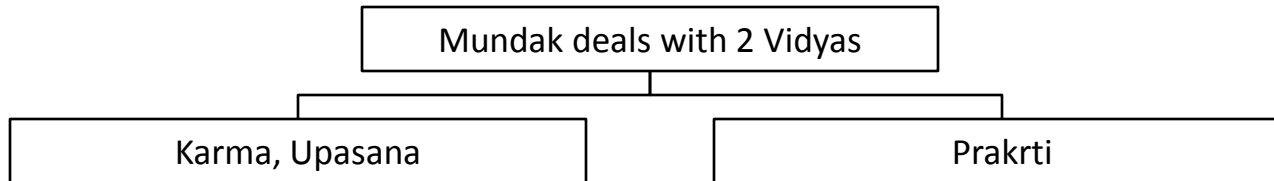
Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the gods, Brahmaji, the creator and the protector of the universe, was self-born first. He gave out the knowledge of reality (Brahma Vidya), the knowledge of all knowledge's, the foundation for all sciences, to his own eldest son, Atharva. [1 – 1 – 1]

- See introductory verse – Brahma Devanam...
- Brahma Vidya = Sarva Vidya taught.
- Chapter 1 – 1 – 5 and 6 = Para and Aparā.

Para	Apara
Akshara Vidya	Karma and Upasana Vidya

- If we accept Akshara Vidya is Prakrti Vidya,



- No scope for discerning Brahman / Purusha

6th Argument :

- Upakramo Virudha
- 1st Mantra meaningless.

Hence :

- Para Vidya = Aksharam Brahma Vidya in Chapter 1 – 1 – 6 not Pradhanam / Prakrti Vidya.

Sutra 22 :

विशेषणभेदव्यपदेशाभ्यां च नेतरौ ।

Viseshanabhedavyapadesabhyam cha netarau

The other two (viz. the individual soul and the Pradhana) are not (the source of all beings) for distinctive attributes and differences are stated. [1 – 2 – 22]

- Maya = Pradhanam = Pradiyate.
- Sarvam Jagat Asmin Iti Pradhanam.
- World stored in Pradhanamat Pralayam as required for next Srishti.
- Sarvam Jagat Prateeyate.
- Pradhanam = Prapancha Laya Sthanam. Aksharam not Pradhanam or Jiva. You think Jiva is dying.

Gita :

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरो ऽपराणि ।
तथा शरीराणि विहाय जीर्णान्य्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

Just as a man casts off his worn-out clothes and puts on new ones, so also the embodied self casts off its worn-out bodies and enters others which are new. [Chapter 2 – Verse 22]

- Jiva only sheds body in every Srishti.

Aksharam – 3 Possibilities

Jiva

Pradhanam

Brahman

- Na – Itarou = Not Jiva or Pradhanam.
= Not other 2.
- Aksharam not Jiva or Pradhanam in this mantra.

Aksharam :

a) Not Jiva - Because of specific description in Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

**Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥**

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

3rd Line : Relevant

- Apranaha – Amanaha, without Prana, and Mind.
- Jiva - Always called Prani. See Pranaha – Endowed with Prana.

b) Akshara no Pradhanam :

- In Chapter 2 – 1 - 2

4th Line :

- Aksharat Paratat Paraha.

Mundak Upanishad : important Mantras :

यत्तद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

**Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥**

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah II 2 II

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

Word Analysis :

- Viseshena Bhedav Vyapadesha Cha Na Itarou.
- Aksharam mentioned in Chapter 1 – 1 – 6 is not Jiva / Pradhanam, Adrishyat Vat Di Gunakam Na Itarou (Not other 2 – Jiva and Pradhanam).

a) Viseshanam :

- Specific description – Particular, unique.
- This alone specifies Brahman and distinguishes it from other things.

Without Prana – Manas :

- Apranatvam, Amanatvam = Specific description, this negates Jiva.

b) Bhedav Vyapadeshaha :

- Bhedav → Distinction, difference from Pradhanam. Vyapadeshaha → Mentioned here.

- Mentioned in Chapter 2 – 1 – 2 - 4th Line... Aksharat Parata Paraha.
- Brahman is beyond Pradhanam.

Sutra 23 :

रूपोपन्यासाच्च ।

Rupopanyasaccha

And on account of its form being mentioned (the passage under discussion refers to Brahman). [1 – 2 – 23]

- “3rd Sutra” of Adhikaranam.

General Analysis :

- Aksharam Brahman only – Neither Jiva or Pradhanam.

Reason :

- Vishwarupa Varnanam of Akshara Brahman, occurs in Mundak Upanishad - 3rd Section.

Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth; so from the immortal (Brahman) O! my beloved youth, diverse (Manifold) Beings (Jiva – s) originate and they find their way back into it. [2 – 1 – 1]

- Srishti Prakaranam, Akshara alone has become entire creation.
- Creation = Manifestation of Aksharam. Therefore Aksharam has Vishwarupam and this Vishwarupa described.

Mundak Upanishad :

अग्नीर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग् विवृताश्च वेदाः ।
वायुः प्रणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

Agnir-murdha caksusi candra-suryau disah srotre vag vivrtasca vedah ।
vayuh prano hrdayam visva-masya padbhyam prthivi hyesa sarva-bhutant-ratma ॥ 4 ॥

Fire (Agni) is his head ; sun and moon – his eye; four Quarters or directions – his breath; the universe – his mind (heart); the Earth originated from his feet. He is indeed the inner self of all beings. [2 – 1 – 4]

- Heaven = Head of Aksharam, Sun / Moon = 2 eyes of Aksharam.
- Directions – 4 Qtrs = 2 Ears, Speech = Vedas.
- Air = His Pranah. Creation / Universe = His body. Prithvi = 2 Feet.
- Similar to 11th Chapter = Gita borrowed from this Sloka –Vishnu Dhyana Sloka Also from here.
- Veda = Bhagawans product. Vishwarupa description for Brahman not for Pradhanam.

Last line – Gita :

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९ ॥

That which is night to all beings, in that the self controlled man wakes; where all beings are awake, that is the night for the sage (Muni) who sees. [Chapter 2 – Verse 69]

Mundak Upanishad :

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

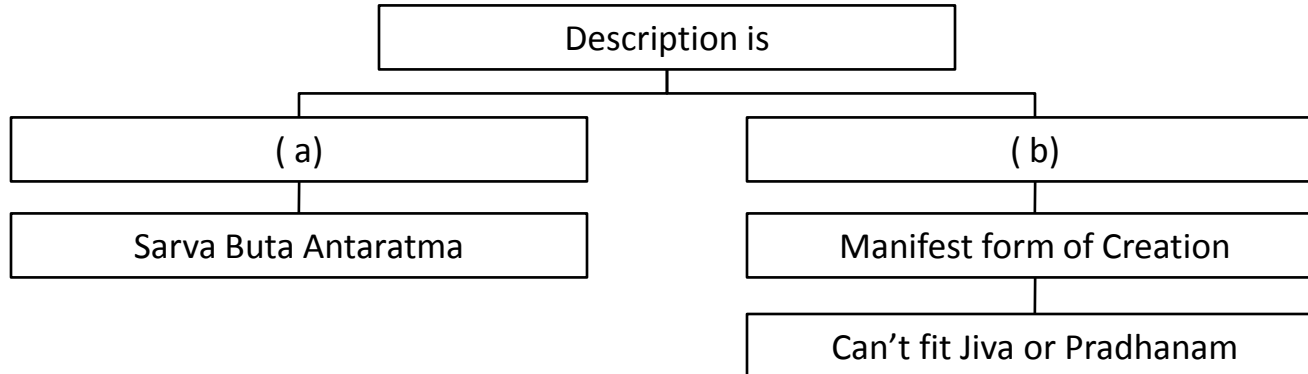
Purusa evedam visvam karma tapo brahma paramrtam I

etad yo veda nihitam guhayam so vidya-granthim vikiratiha somya II 10 II

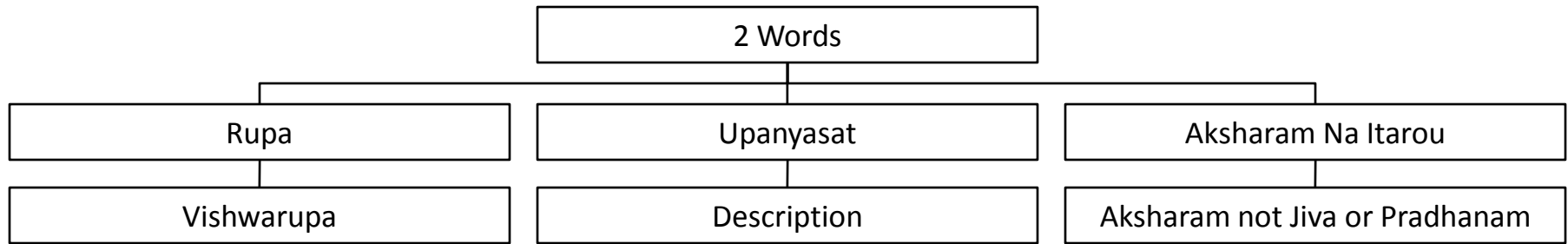
The Purusa alone is all this universe – the Sacrificial works (Karma) and austerities (Tapas). O Good – Looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unties the knot of ignorance even here, in this very life. [2 – 1 – 10]

- Aksharam of Chapter 1 – 1 – 6
Chapter 2 – 1 – 4
Chapter 2 – 1 - 10

Brahman



- Jiva – Eka Rupam – Manushya, only Bhagawan has Viswarupam.



- Because of Vishwarupa description in Chapter 2 – 1 – 4 and 2 – 1 – 10 of Mundak Upanishad, Aksharam should be Brahman not Jiva or Pradhanam.
- Adrishyatvat Dhi – Adhikaranam over - 3 Sutras (21, 22, 23)

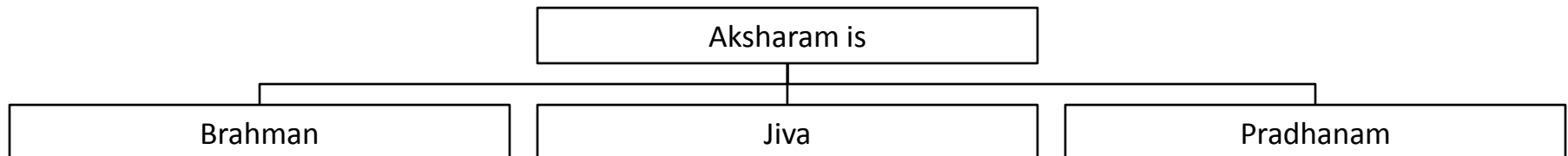
Next Topic 7 : Vaishvanara :

Summary of 6th Topic :

1) Vishaya - Subject matter

- Aksharam occurring in Mundak Upanishad.
- Chapter 1 – 1 – 6 - Definition of Akshara.
- Chapter 1 – 1 – 5 – Word Akshara appears.

2) Samshaya :



3) Purva Pakshi:

- Aksharam is Pradhanam and Jiva.

4) Conclusion :

- Aksharam is Brahman alone.

Reasons :

- 3 Sutras and Additional ones given by Shankara.

5) Sangatih :

- In proper position alone.

Sutra 24 :

वैश्वानरः साधारणशब्दविशेषात् ।

Vaisvanarah sadharanasabdavisheshat

Vaisvanara (is Brahman) on account of the distinction qualifying the common terms ("Vaisvanara" and "Self"). [1 – 2 – 24]

- Big Adhikaranam – 9 Sutras – (Sutra24 – 32)

General Introduction : Chandogyo Upanishad :

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो
बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि
बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः २

Tasya ha va etasyatmano vaisvanarasya murdhaiva
sutejascaksurvisvarupah pranah prthagvartmatma sandeho bahulo
bastireva rayih prthivyeva padavura eva vedirlomani
barhirhrdayam garhapatyo mano'nvaharya-pacana asyamahavaniyah II 2 II

Suteja [i.e., the bright and beautiful – heaven] is the head of this Vaisvanara self; Visvarupa [having many forms – the sun] is the eye; Prthagvartma [one who changes direction – air] is the prana; Bahula [pervasive – space] is the middle part; Rai [wealth – water] is the bladder; the earth [Pratistha – the support] is the feet; the sacrificial altar is the chest; the kusa grass is the hair on the chest; the Garhapatya fire is the heart; the Anvaharyapacana [i.e., the Daksinagni] fire is the mind; and the Ahavaniya fire is the mouth. [5 – 18 – 2]

- Vaishvanara Upasana / Vidya.
- Gita Chapter 11 – Brahman = Virat Upasana = Vishwa Rupa Upasana.
- Description of Virat - Mula mantra for Chapter 11.
- Chapter 5 – 18 – 2 – Vishnu Sahasranama Dhyanam :

भूः पादौ यस्य नाभिर्यदसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścandra sūryau ca netre
karṇāvāśāḥ śiro dyaurmukhamapi dahano yasya vāsteyamabdhīḥ ।
antaḥsthaṁ yasya viśvaṁ suranarakhagagobhogigandharvadaityaiḥ
citraṁ raṁramyate taṁ tribhuvana vapuṣaṁ viṣṇumīśaṁ namāmi ॥ 2 ॥

I bow to Lord Vishnu who has the three worlds as His body. The Earth is His feet, and the sky His navel. Wind is His breath, and the Sun and the Moon are His eyes. Directions are His ears, and the Heaven is His head. Fire is His face and ocean His abdomen. In Him is situated the universe with diverse kinds of Gods, men, birds, cattle, serpents, Gandharvas and Daityas (demons)- all sporting in a charming way. [Verse 2]

- Topic begins from Chapter 5 - 11th Section Upto 24 Section.
- 5 Students - Rishis - Brahmanas describe Ishvara.
- Pradina Shabda - 1st student.
- Indra Yajvaha - 2nd student.

Kaha Atma – Kim Brahman?

- What is Sagunam Brahman - Also known as Atma - ?
- Brahman deals with Upasyam Brahman Saguna not Jneyam Brahman.
- What is Brahman - Known as Atma.
- Uddalaka Rishi – Kshatriya – Guru - Approached by 6... Kaikeya Raja – Ashvapati - Father of Kaikeyi – Jnani.

1st :

- Glorifies Ashvapati, great Jnani, ruler, peace, prosperity, Dana Karta, no thieves...
- Said they have come for Vidya Dakshina not for money.

1st Asked Them :

- What is your understanding of Vaishvanara Atma... / Brahman.
 - Heaven = Vaishvanara
 - Sun = Vaishvanara
 - Space = Vaishvanara
 - Air = Vaishvanara
 - Water = Vaishvanara
 - Earth = Vaishvanara
 - Meditated Vaishvanara = Heaven - Aswapati - You have not fully understood.
- Blind leading Blind - Describing elephant.
- Aasyam (Mouth) = Aahavania Agni – Homa Agni.

Gita :

श्रीभगवानुवाच । कालो ऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः । ऋते ऽपि त्वा न
भविष्यन्ति सर्वे ये ऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११-३२ ॥

The blessed lord said :

I am the mighty world – destroying time, now engaged in destroying the worlds. Even without you, none of the warriors arrayed in hostile armies shall live. [Chapter 11 – Verse 32]

- Lords Mouth = fire, Bheeshma Drona offered into fire as oblation.
- This Verse in Chandogyo Upanishad :

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो
बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि
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bastireva rayih prthivyeva padavura eva vedirlomani
barhirhrdayam garhapatyo mano'nvaharya-pacana asyamahavaniyah ॥ 2 ॥

Suteja [i.e., the bright and beautiful – heaven] is the head of this Vaisvanara self; Visvarupa [having many forms – the sun] is the eye; Prthagvartma [one who changes direction – air] is the prana; Bahula [pervasive – space] is the middle part; Rai [wealth – water] is the bladder; the earth [Pratistha – the support] is the feet; the sacrificial altar is the chest; the kusa grass is the hair on the chest; the Garhapatya fire is the heart; the Anvaharyapacana [i.e., the Daksinagni] fire is the mind; and the Ahavaniya fire is the mouth. [5 – 18 – 2]

- Krishna's Source.
- Most oblations done to Ahavaniya Agni. Baby's Ahavaniya Agni active - Puts everything into his mouth.

Phala Sruti – Benefits of Vaishvanara Upasana

- Sarva Anna Ashnan through all Jiva Rashis
- Upasaka Eating food through all mouths
- Aham Graha Upasana, person imagines, I am Vaishvanara, Virat Purusha
- I am in everyone because of My imagination
- Yatha Yatha Upasathe Tadeva Bavati
- Sarveshu Buteshu, Atmeshu

Chandogyo Upanishad :

- Chapter 5 – 18 - 1

- Sarva Papa Nasha – Chapter 5 – 24 – 3
- Destroys Papa through Ishvara Prapti

Gita – 8 Chapter :

- Yam Yam Vapi...
- Attains Krama Mukti
- Bundle of Grass burns in fire
- Similarly Papa Nasha

Chandogyo Upanishad :

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं
विद्वांसोऽन्नमत्थ य- स्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं
वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मस्वन्नमत्ति १

Tanhovacaite vai khalu yuyam prthagivemamatmanam vaisvanaram
vidvamso'nnamattha yastvetamevam pradesamatramabhivimanamatmanam
vaisvanaramupaste sa sarvesu lokesu sarvesu bhutesu sarvesvatmasvannamatti II 1 II

The king said to the Brahmins : Those of you who are here meditate on the Vaisvanara Self only in part. [That is why when you eat you think you are eating separately]. He who worships the Self as all-pervasive and infinite, enjoys eating through whoever eats in the worlds, through all beings, and through all selves. [5 – 18 – 1]

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवं हास्य
सर्वे पाप्मानः प्रदूयन्ते य एतदेवं
विद्वानग्निहोत्रं जुहोति ३

tat yathesika (ka) tulamagnau protam praduyeta,
evam hasya sarve papmanah praduyante,
ya etadevam vidvanagnihotram juhوتي.

Just as the cotton Fibres of the Isika grass are totally consumed when thrown into the fire, similarly all sins are consumed of one who performs the Agnihotra sacrifice with the knowledge of the Vaisvanara Self. [5 – 24 – 3]

Gita :

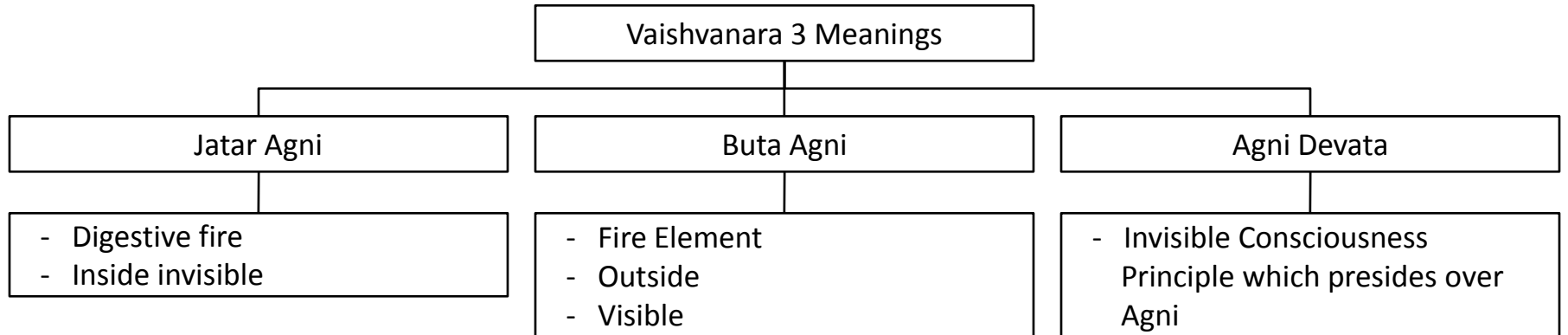
यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६ ॥

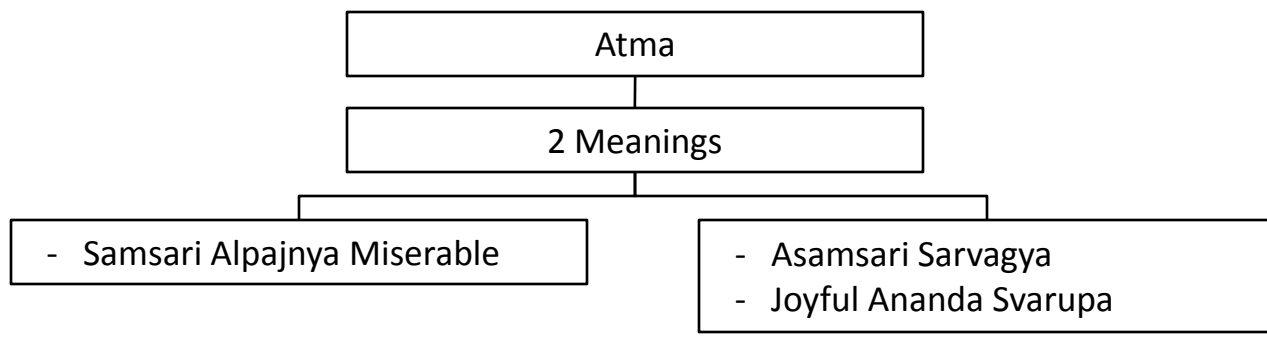
Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O Son of Kunti), because of his constant thought of that being. [Chapter 8 – Verse 6]

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥

Fire, light, daytime, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman [Chapter 8 – Verse 24]

Samshaya : Controversy





- Upasyam Brahman = Saguna Ishvara – Not Jatar Agni / Buta Agni / Agni Devata / Jiva.
- Because of reasons in Adhikaranam.

1st Sutra : General Analysis :

- 6 Sadhaks practicing Upasana in the way they understood Brahman – One Specific part.

Like : Thinking Elephant :

- Leg – Pillar
- Ears – Hard like sieve.
- Tail - Like rope. Didn't understand whole Vaishvanara understood Parts.
- Akasha / Vayu / Tejo... Alone Lingam.
- All Together is Samashti Vaishvanara.
- Ashtapati Raja - Gives description of Vaishvanara Atma to 6 Brahmana's.

Chandogyo Upanishad :

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
 सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो
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Tasya ha va etasyatmano vaisvanarasya murdhaiva
 sutejascaksurvisvarupah pranah prthagvartmatma sandeho bahulo
 bastireva rayih prthivyeva padavura eva vedirlomani
 barhirhrdayam garhapatyo mano'nvaharya-pacana asyamahavaniyah II 2 II

Suteja [i.e., the bright and beautiful – heaven] is the head of this Vaisvanara self; Visvarupa [having many forms – the sun] is the eye; Prthagvartma [one who changes direction – air] is the prana; Bahula [pervasive – space] is the middle part; Rai [wealth – water] is the bladder; the earth [Pratistha – the support] is the feet; the sacrificial altar is the chest; the kusa grass is the hair on the chest; the Garhapatya fire is the heart; the Anvaharyapacana [i.e., the Daksinagni] fire is the mind; and the Ahavaniya fire is the mouth. [5 – 18 – 2]

- Vaishvanara Atma has following limbs / Avayavas – Sun - Eyes, Moon, Head – Heaven.

Mundak Upanishad :

अग्नीर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग् विवृताश्च वेदाः ।

वायुः प्रणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

Agnir-murdha caksusi candra-suryau disah srotre vag vivrtasca vedah ।

vayuh prano hrdayam visva-masya padbhyam prthivi hyesa sarva-bhutant-ratma ॥ 4 ॥

Fire (Agni) is his head; Sun and Moon – his eye; four Quarters or Directions – His breath; the universe – his mind (heart); the earth originated from his feet. He is indeed the inner Self of all beings. [2 – 1 – 4]

- Vayu = Prana – breath of Vaishvanara.
- Space = Body of Vaishvanara. Water = Bladder.
- Prithvi = Legs. Chest = Altar for Yaga - Hair on chest : Darba grass for yaga.

Vishnu Sahasranamam :

- Bhu Padav... from this verse.
- Heart = Gargya Patya fire for ritual.
- Mind = Anvayarya Pachaha Agni.

Vaishvanara only Brahman : Reasons :

- Upanishad uses general words.
- Sadharana Shabda - which has many meanings vague - General words.
- Mr. Ramakrishnan.

Specific Meaning :

- Bald / Hunched / Toothless / Bespectacled.
- Vishwarupa Varnanam = Specification - Belongs to Brahman alone.
- Can't fit Jatar Agni, Buta Agni, Jiva...
- Jiva / Buta Agni – Not Vayu – limited – Eka Rupa.

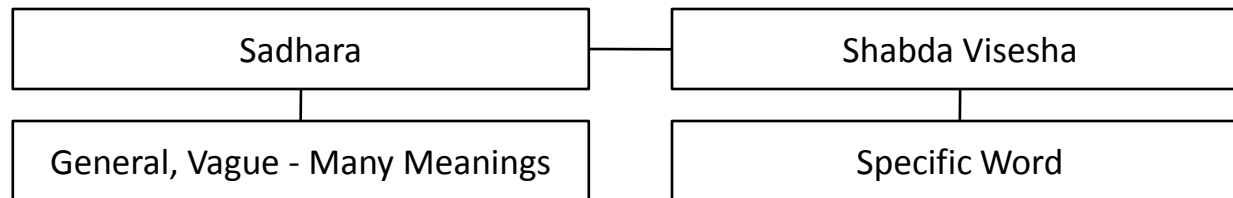
Word Analysis :

- Vaishvanara in Chandogya Upanishad – Chapter 5 – 18 – 2 – Sadharana Shabda Visesha Brahma.

In Katho Upanishad :

- Vaishvanara used for Brahmanas guests.
- Brahmana like Buta Agni. If handled well, blessing.
- If improperly handled, will give curses. Do Puja of Atiti, can get Punyam Varan, if not Shapams.
- In Upasana context, Brahman called Ishvara, In Brahma sutra Ishvara called Brahman.

b) Sadhara Shabda Visesha :



Shabdou - 2 Meanings :

- Visheshat – Upanishad gives specific meaning.
- Visesha Artha – Vishwarupa description.

2 Additional Reasons :

a) Specific Phalam :

- Result for Upasana Sarva Anna Ashanan.

b) Sarva Papa Nashaha :

- 2 Results only for Vishwarupa Upasana for Jatar Agni, Buta Agni, Jiva - Not possible.
- For other Upasanas, A portion of Papams gone...
- Shani Dosha – Papam – Removed by Shaneshwara Bhagawan.
- Rahu Dosha – Rahu temple, Surya Namaskara – for eyes.
- Devatas only for particular problems, Ishvara worship for all.
- Navagraha Shrines came later as additions, previously not over Emphasised.
- Ishvara – Prime Minister – Easier.
- Shani / Rahu – Local Mp's – Difficult to do for each Devata.
- Sarva Papa Nasha by Ishvara Namaskara.

Lecture 84

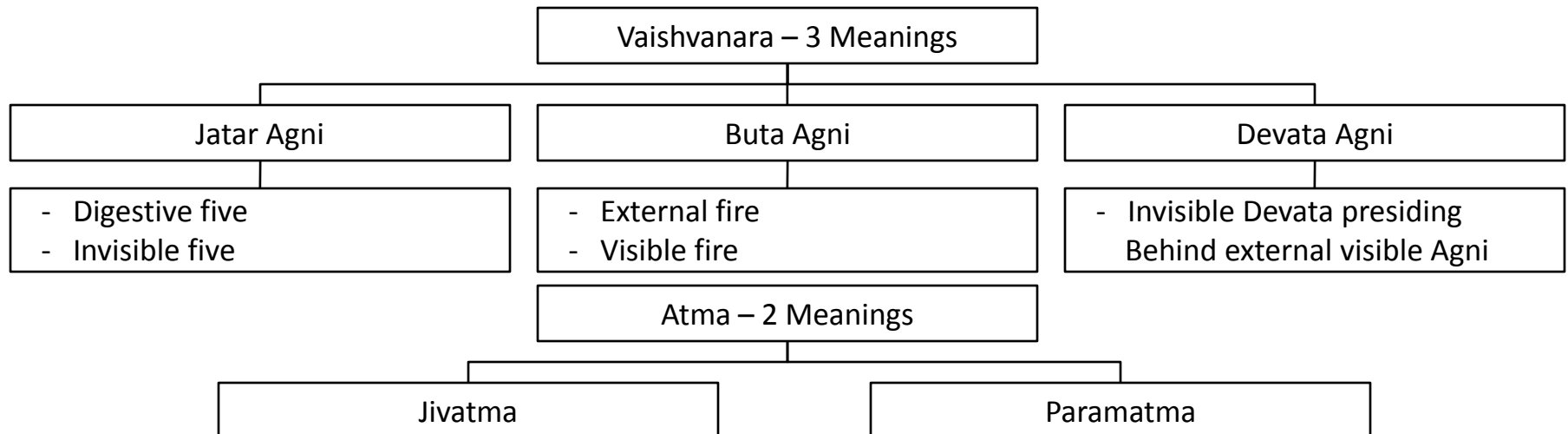
- Vaishvanara Adhikaranam – Final Adhikaranam – 2nd Pada.

Chandogyo Upanishad :

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Sutra 1 :

- Vaishvanara Brahman.

Reasons :

- Sadhana Shabda Viseshat. Specific Vishwarupa description - in verse.
- Not possible for Jatar Agni, Buta Agni, Devata Agni or Jiva.

Shankara's Reason :

- Vishwarupa Varnanam only possible for Karanam.
- Karanam alone can have, name and form of all Karyams.

Karanam	Karyam
<ul style="list-style-type: none">- Gold Aneka Rupam- Ishvara has all Rupams because he is Karanam	<ul style="list-style-type: none">- Bangle, Chain, Ring Eka Rupam- Jatar Agni, Buta Agni, Devata Agni, Jiva all have Eka Rupam Each

Shankara's Supporting Reason :

Chandogyo Upanishad :

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं
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वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मस्वन्नमत्ति १

Tanhovacaite vai khalu yuyam prthagivemamatmanam vaisvanaram
vidvamso'nnamattha yastvetamevam pradesamatramabhivimanamatmanam
vaisvanaramupaste sa sarvesu lokesu sarvesu bhutesu sarvesvatmasvannamatti II 1 II

The king said to the Brahmins : Those of you who are here meditate on the Vaisvanara Self only in part. [That is why when you eat you think you are eating separately]. He who worships the Self as all-pervasive and infinite, enjoys eating through whoever eats in the worlds, through all beings, and through all selves. [5 – 18 – 1]

- Upasaka will eat food, which will be eaten by all.

Rule :

- Yata Yata Upasate... Tad Eva Bhavati.
- As per meditation, so he becomes. As Vaishvanara, enjoys food of all. Possible with oneness of Ishvara / Brahman.

a) Chandogyo Upanishad : Chapter 5 – 18 - 1

- If Vaishvanara is Ishvara only, it can be - Sarva Annam Atvaptam Bavati.

Gita :

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

Knowing me as enjoyer of Sacrifices and austerities, the great Lord of all worlds, the friend of all beings, he attains peace. [Chapter 5 – Verse 29]

Vishnu Sahasranamam :

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।
त्रीँल्लोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥ २० ॥

ekō viṣṇurmahadbhūtaṁ pṛthagbhūtānyanekaśaḥ |
trīṇ-lōkānvyāpya bhūtātmā bhuṅkte viśvabhugavyayaḥ || 20 ||

Vishnu is many, But He is one, And he divides himself, and exists in all beings, That is in three worlds, and rules all of them, Without death and Decay. [Verse 20]

- Vishnu pervades all and eats food through all people - Through ant, Vishnu eats.
- Sarvatma Phalam only if Vishnu is Brahman. Sarvatma Attivam.

b) 2nd Reason log in Chandogyo Upanishad :

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवं हास्य
सर्वे पाप्मानः प्रदूयन्ते य एतदेवं
विद्वानग्निहोत्रं जुहोति ३

tat yathesika (ka) tulamagnau protam praduyeta,
evam hasya sarve papmanah praduyante,
ya etadevam vidvanagnihotram juhоти.

Just as the cotton Fibres of the Isika grass are totally consumed when thrown into the fire, similarly all sins are consumed of one who performs the Agnihotra sacrifice with the knowledge of the Vaisvanara Self. [5 – 24 – 3]

- Vaishvanara Upasana will destroy all Papam, Sarva papa Nasha.
- Agni Devata Upasana destroys limited Papam. By giving Krama Mukti it will destroy all Papams.

c) 3rd Reason : Chandogyo Upanishad :

प्राचीनशाल औषमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो
भाल्लवेयो जनः शा- कर्कराक्ष्यो बुडिल आश्वतराश्विस्ते
हैते महाशाला महाश्रोत्रियाः समेत्य मीमांसां
चक्रुः को नु आत्मा किं ब्रह्मेति १

Pracinasala aupamanyavah satyayajnah paulusirinidradyumno
bhallaveyo janah sarkaraksyo budila asvatarasviste
haite mahasala mahasrotriyah sametya mimamsam
cakruh ko na atma kim brahmeti II 1 II

Upamanyu's son, Pracinasala; Pulusa's son, Satyayajna; Bhallavi's son, Indradyumna; Sarkaraksa's son, Jana; and Asvatarasva's son, budila – these eminent householders, who were Vedic scholars, once met to decide the issue : who is our Self? And what is Brahman? [5 – 11 – 1]

- Beginning of Vaishvanara Upasana, 5 Brahmanas Analyse Vaishvanara and go to Uddalaka Aruni.
- 6 - Go to Ashvapati - King who taught Vaishvanara Upasana.

Question : Kaha Naha Atma Kim Brahman ?

2 Words used :

- Atma and Brahman for Vaishvanara.
- Jatar / Buta / Devata Agni – Not Atma, not myself - They are Anatma - Different from me.
- I am not Jatar Agni - I have Jatar Agni, Jatar Agni can be possessed by me.
- Atma indicates not Buta Agni, nobody says I am fire - May be fiery.
- Jadatvat – Atma – Chetanatvat. I don't look at Devata as myself. Devata is what I worship.

Why Atma not Jiva?

- Jiva not referred by Vaishvanara.
- Vaishvanara = Atma = Brahman = Synonymous for Vaishvanara used in Chapter 5 – 11 – 1.

- Atma negates – 3 Agnis
- Brahman negates – Jiva. Vaishvanara Brahman – Alone as said in Chapter 5 – 11 – 1

Next Sutra 25 :

स्मर्यमाणमनुमानं स्यादिति ।

Smaryamanamanumanam syaditi

Because that (cosmic form of the Supreme Lord) which is described in the Smriti is an indicative mark or inference (from which we infer the meaning of this Sruti text under discussion). [1 – 2 – 25]

Basic Rule :

Veda	Others
<ul style="list-style-type: none"> - Sruti - Original primary Scripture - valid themselves 	<ul style="list-style-type: none"> - Smriti - Secondary scripture - Based on Sruti - Not Valid by themselves - Derived from Veda - Sruti Moolaka recollected Wisdom - ideas recollected - If Smriti Contradicts Sruti, then it is rejected - Existence threatened

- If idea in Smriti, not given in Sruti – Reject or not - Reject if contradictory.
- If Sruti silent, infer Smruti, mantra lost in time.
- Manu Smriti – No Child marriage
 - Raja Ram Mohan Rai said not in Sruti.
- Many Shastra quotes / Shankara quotes not found now – Lost.

Vyasa :

- Smriti Slokas reveal.

a) Vishwarupa belongs to Brahman :

- Must be based on Brahman.

b) Chandogya Upanishad :

- Mantra - Vishwarupa belongs to Vaishvanara.
- From A and B... Derive – Vaishvanara = Brahman.

Smriti mantra to prove Vishwarupa :

Vishnu Sahasranamam – Dhyana Sloka :

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścandra sūryau ca netre
kaṇṇāvāśāḥ śiro dyaurmukhamapi dahano yasya vāsteyamabdhīḥ ।
antaḥsthaṁ yasya viśvaṁ suranarakhagagobhogigandharvadaityaiḥ
citraṁ raṁramyate taṁ tribhuvana vapuṣaṁ viṣṇumīśaṁ namāmi ॥ 2 ॥

I bow to Lord Vishnu who has the three worlds as His body. The Earth is His feet, and the sky His navel. Wind is His breath, and the Sun and the Moon are His eyes. Directions are His ears, and the Heaven is His head. Fire is His face and ocean His abdomen. In Him is situated the universe with diverse kinds of Gods, men, birds, cattle, serpents, Gandharvas and Daityas (demons)- all sporting in a charming way. [Verse 2]

- Vishnu Varnanam not Jatar / Buta / Devata Agni or Jiva.

Word Analysis :

a) Smarya Manam:

- Smriti Vakya which reveals, Viswarupam belongs to Brahman.

Shiva Dhyana Slokam :

शांतम् पद्मासनस्थम् शशिधरमकुटम् पंचवक्त्रम् त्रिनेत्रम्
शूलम् वज्रं च खड्गम् परशुमभयदम् दक्षभागे महन्तम् ।
नागम् पाशम् च घंटाम् प्रळय हुतवहम् सांकुशम् वामभागे
नानालंकारयुक्तम् स्फटिकमणिनिभम् पार्वतीशम् नमामि ॥

Santham padmasanastham sasa dhara makutam panchavakthram trinethram,
Soolam vajram cha gadgam parasumabhayakam daksha bhahe vahantham,
Nagam pasam cha gandaam pralayahuthavaham sangusam vama bhage,
Nanalangara deeptham sphatikamani nibham parvatheesam namami.

I salute the consort of Goddess Parvathi, Who is peaceful, who sits in a lotus pose, Who wears the moon on his crown, Who has five faces, who has three eyes, Who holds Soola, Vajra, white axe, sword And symbol of protection on his right, Who holds snake, rope bell, fire of deluge And goad on his left side, Who shines by his several ornaments, And who has a luster of the crystal ball.

Vishnu Sahasranamam Slokam :

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकतेमौक्तिकानां
मालाक्लृप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।
शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूष वर्षैः
आनन्दी नः पुनीयादरिनलिनगदा शङ्खपाणिर्मुकुन्दः ॥ १ ॥

kṣīrodanvatpradeśe śucimaṇivilasatsaikatermauktikānām
mālākṣiptāsanasthaḥ sphaṭikamaṇinibhairmauktikairmaṇḍitaṅgaḥ ।
śubhraiṛabhraiṛadabhraiṛupariviracitairmuktapiyūṣa varṣaiḥ
ānandī naḥ punīyādarinalinagadā śaṅkhaṇīrmukundaḥ ॥ 1 ॥

May Mukunda, with the discuss, mace, conch and lotus in His hands, purify us- Mukunda who is seated on a seat of garlands of pearls, in the region of the milky ocean with the sand shining by the light from pure gems; who is adorned by pearls transparent like crystals; and who is enjoying ecstatic bliss on account of pure white clouds overhead, raining showers of nectar. [Verse 1]

भूः पादौ यस्य नाभिविन्दसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
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ॐ नमो भगवते वासुदेवाय ।

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यातव्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ ३ ॥

om namo bhagavate vāsudevāya ।

śāntākāraṁ bhujagaśayanaṁ padmanābhaṁ sureśaṁ
viśvādhāraṁ gaganasadṛśaṁ meghavarṇaṁ śubhāṅgaṁ ।
lakṣmīkāntaṁ kamalanayanaṁ yogibhirdhyānagamyāṁ
vande viṣṇuṁ bhavabhayaḥaram sarvalokaikaanātham ॥ 3 ॥

I salute Vishnu, the sole master of the universe, whose presence is very peaceful, who stretches Himself on a serpent-bed (Adi-Sesha), who sports a lotus in His navel, who is one lord of all the Devas, who is the support of the worlds, who is subtle and All-pervading like the sky, whose complexion is like that of the clouds, whose form is very beautiful, who is the consort of Sri, whose eyes are like lotus petals, who is meditated upon by Yogis and who eradicates the fear of Samsara. [Verse 3]

मेघश्यामं पीतकौशेयवासं
श्रीवत्साङ्गं कौस्तुभोद्भासिताङ्गम् ।
पुण्योपेतं पुण्डरीकायताक्षं
विष्णुं वन्दे सर्वलोकैकनाथम् ॥ ४ ॥

meghaśyāmaṁ pītakaūśeyavāsaṁ
śrīvatsāṅgaṁ kaustubhodbhāsitāṅgaṁ ।
puṇyopetaṁ puṇḍarīkāyatakṣaṁ
viṣṇuṁ vande sarvalokaikaanātham ॥ 4 ॥

I prostrate before Vishnu, the one Lord of the worlds, blue as the cloud and clothed in yellow robes. His chest is marked by the mole known as srivatsa. His body is resplendent with kaustubha gem. He is surrounded by holy persons. And he has wide eyes like lotuses. [Verse 4]

सशङ्खचक्रं सकिरीटकुण्डलं
सपीतवस्त्रं सरसीरुहेक्षणम् ।
सहारवक्षःस्थलकौस्तुभश्रियं
नमामि विष्णुं शिरसा चतुर्भुजम् ॥ ५ ॥

saśaṅkhacakraṁ sakirīṭakuṇḍalaṁ
sapītavastraṁ sarasīruheṣaṇam ।
sahāravakṣaḥsthalakaustubhaśriyaṁ
namāmi viṣṇuṁ śirasā caturbhujam ॥ 5 ॥

I bow before the God Vishnu, Who has four arms, Who has a conch and wheel in his hands, Who wears a crown and ear globes, Who wears yellow silks, Who has lotus like eyes, Who shines because of Kousthba , Worn in his garlanded chest. [Verse 5]

छायायां पारिजातस्य हेमसिंहासनोपरि
आसीनमम्बुदश्याममायताक्षमलंकृतम् ।
चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कित वक्षसं
रुक्मिणी सत्यभामाभ्यां सहितं कृष्णमाश्रये ॥ ६ ॥

chāyāyām pārijātasya hemasiṁhāsanopari
āsīnamambudaśyāmamāyatākṣamalaṅkṛtam ।
candrānanaṁ caturbāhuṁ śrīvatsāṅkita vakṣasaṁ
rukmiṇī satyabhāmābhyām sahitaṁ kṛṣṇamāśraye ॥ 6 ॥

I seek refuge in Lord Krishna, Who is with Rukhmani and Satyabhama, Who sits on a golden throne, In the shade of Parijata tree, Who is of the colour of the black cloud, Who has long broad eyes, Who has a face like moon, Who has four hands, And who has a chest adorned by Sreevatsa. [Verse 6]

b) Anumanam – Indicator - Clue :

- Smoke - Lingam for fire
- Smru
- ti - Lingam for Sruti
- Brahmana determined by character or Veda.
- Jati accepted by Manu - Inferred in Veda also.

c) Iti = Therefore :

- Since inferred Sruti Vakyam is there. Therefore Vishwarupa must be Brahman alone.

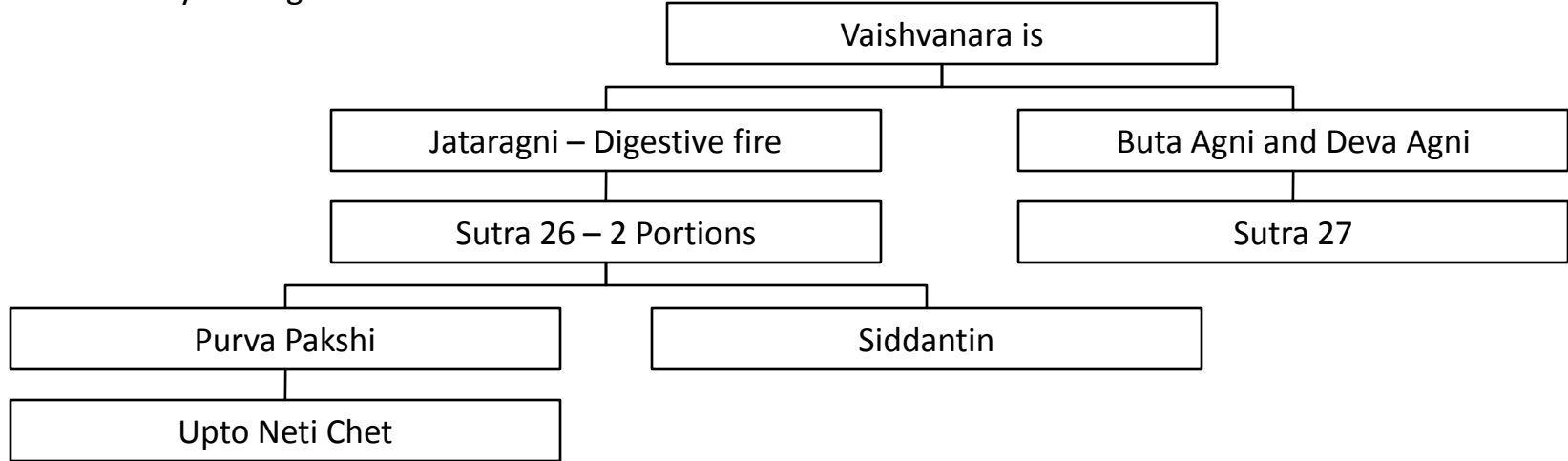
Sutra 26 :

शब्दादिभ्योऽन्तःप्रतिष्ठानाच्च नेतिचेन्न तथा
दृष्ट्युपदेशादसम्भवात्पुरुषमपि चैनमधीयते ।

Sabdadibhyo'ntahpratisthanaccha neti chet na tatha
drishtyupadesat asambhavat purushamapi chainamadhiyate

If it be said that (Vaisvanara is) not (Brahman) or the Highest Lord on account of the term (viz., Vaisvanara which has a different settled meaning viz., gastric fire) etc., and on account of his abiding within (which is a characteristic of the gastric fire) (we say) no, because there is the instruction to conceive (Brahman) as such (as the gastric fire, because it is impossible for the gastric fire to have the heaven etc., for its head and other limbs) and also because they (the Vajasaneyins) describe him (viz. the Vaisvanara) as man (which term cannot apply to the gastric fire). [1 – 2 – 26]

- Vyasa establishes Vaishvanara = Brahman in Sutra 24 and 25.
- Vyasa negates Purva Pakshi view.



General Analysis : 3 Reasons :

- Shatapatha Brahmanam – Chandogya Upanishad :

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
 सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो
 बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लो-मानि
 बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः २

Tasya ha va etasyatmano vaisvanarasya murdhaiva
 sutejascaksurvisvarupah pranah prthagvartmatma sandeho bahulo
 bastireva rayih prthivyeva padavura eva vedirlomani
 barhirhrdayam garhapatyo mano'nvaharya-pacana asyamahavaniyah II 2 II

Suteja [i.e., the bright and beautiful – heaven] is the head of this Vaisvanara self; Visvarupa [having many forms – the sun] is the eye; Prthagvartma [one who changes direction – air] is the prana; Bahula [pervasive – space] is the middle part; Rai [wealth – water] is the bladder; the earth [Pratistha – the support] is the feet; the sacrificial altar is the chest; the kusa grass is the hair on the chest; the Garhapatya fire is the heart; the Anvaharyapacana [i.e., the Daksinagni] fire is the mind; and the Ahavaniya fire is the mouth. [5 – 18 – 2]

तद्य इत्थं विदुः

ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह
आपूर्य- माणपक्षमापूर्यमाणपक्षाद्यान्वडुदङ्ङेति मासास्तान् १

Tadya ittham viduh :

ye ceme'ran ye sraddha tapa ityupasate te'rcisamabhisambhavantyarciso'harahna
apuryamanapak samapuryamanapak sadyansadudanneti masamstan II 1 II

Those who know this [about the five fires], and those who live in the forest practising austerities with faith – they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward ; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not humna, receives them and leads them to brahmaloka. This is the path of the gods. [5 – 10 – 1]

a) Shatapatha Brahmanam mantra :

- Sa Esha Agni Vaishvanara Yat Purushe, Tayo Haitam Eva Agnir Va Purusha Vidham, Purushe Antah Pratishtitam Veda.
- Vaishvanara = Agni – Clearly used.

b) Chandogyo Upanishad : Chapter 5 – 18 – 2 :

- Hridaya Gargya Vyap... Particular mantra / Way
- Asyam Aahavania, Dakshina Agni – All 3 Manifestations of fire only.
- Vaishvanara – Agni Tattvam not Paramatma.

c) 3rd Support Chandogyo Upanishad : Chapter 5 – 10 – 1

- Tat Yadu Bantam - Aagachat. Goal person takes – Upasana, Food oblation to Vaishvanara.
- Annam – offering to Jatar Agni. Agni is Jatar Agni.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५-१४ ॥

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with Prana and Apana, digest the fourfold food. [Chapter 15 – Verse 14]

- Stands for Brahman not Agni.

Purva Pakshi :

- Vaishvanara = Agni

Shankara :

- Vaishvanara = Jatar Agni = Primary meaning but idea here is, one should feel Vaishvanara Agni as Brahman.
- Vaishvanara = Prateekam Brahman
 - Represents Brahman.
 - Like idol in temple, not stone, recognise it as Lord.

Vishnu Sahasranama :

- Sarva Gathaya Namaha – Sarva Vyapine Namaha.
- Idol does not pervade Garba Graha...
- Vishwarupa can't fit Vaishvanara Agni, Vishwarupa fits Vaishvanara devata alone.
- Vaishvanara Represents Brahman then Vishwarupa, Varnanam fits better.
- Jatar Agni Represents Vaishvanara.

Sutra 26 :

शब्दादिभ्योऽन्तःप्रतिष्ठानाच्च नेतिचेन्न तथा
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- Sutra 1 + 2 – Vyasa established Vaishvanara = Brahman / Paramatma only.
- Vishwarupa description not possible for Jatar Agni, Buta Agni, Devata Agni or Jiva. It has to be Paramatma only.

2nd Sutra - Vyasa negates Purva Pakshi :

- Vaishvanara in Chandogyo Upanishad :

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सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो
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- Has to be Jatar Agni digestive fire. To support takes Shatapata Brahmanam.

Main Argument :

- a) Agni used in Shatapata Brahmanam - Shabdat.
- b) Adibiyasa → Etc - Some other reasons also Chapter 5 – 18 – 2 Vaishvanara limbs described.
- Gargya, Aahavania, Dakshni, different features of fire.
- Whatever food comes, first is offered to Vaishvanara – Jatar Agni.
- Digestive fire not Buta / Devata Agni – Outside.

Chandogyo Upanishad : is Reason

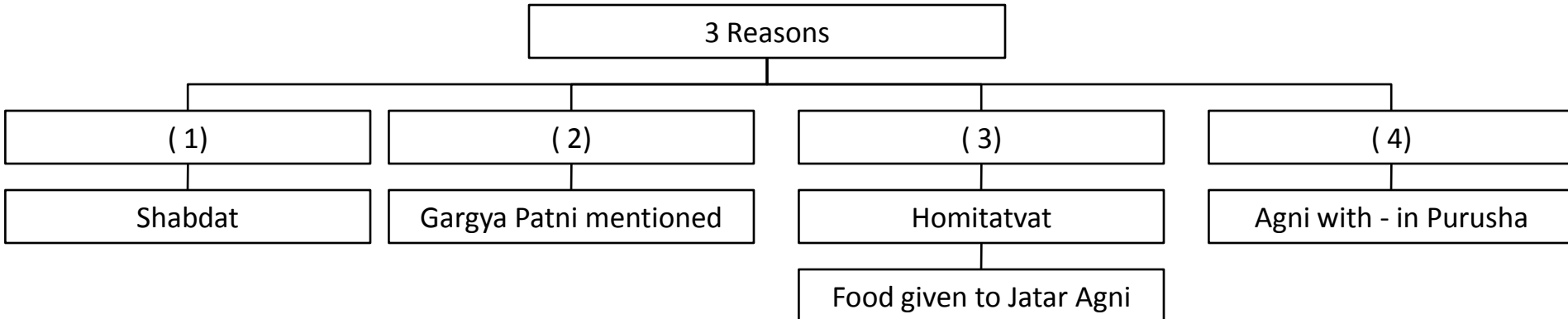
तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयं स यां प्रथमामाहुतिं
जुहुयात्तं जुहुयात्प्रा-णाय स्वाहेति प्राणस्तृप्यति १

Tadyadbhaktam prathamamagacchettaddhomiyaamsa yam prathamamahutim
juhuyattam juhuyatpranaya svaheti pranastpyati II 1 II

The First part of the food is like the first oblation. One who eats should offer it as an oblation to prana, saying, Pranaya svaha [i.e., I offer this as an oblation to prana]. With this, your prana becomes pleased. [5 – 19 – 1]

3rd Reason :

- Shatapata Brahmanam. Vaishvanara located within human being.
- Purushe Anteh Pratishtitam.



- 1st and 4th Reason mentioned in sutra “Shabda”
- 2nd and 3rd not mentioned - Aadi Due to 4 reasons, Vaishvanara taken as Agni.
- Iti Chet NA – Our answer.

2nd Part of Sutra :

- Tata Drishti Upadesa. Because Upanishad wants Vaishvanara Agni as representation, symbol, Pratikam of Virat Brahman.
- Vaishvanara = Jatar Agni.
- Meditate on Virat Brahman not on Jatar Agni, represented as Jatar Agni.
- Lord Shiva can be represented by Shiva Linga, Vishnu by Shaligrama.
- Vaishvanara - Represents Brahman alone.
- How you know Jatar Agni Upasana or Jatar Agni Pratika symbolised as Brahman Upasana.

How do you know difference?

- Description of Viswarupam can't fit Jatar Agni.
- Heaven = Head, Akasha = Central portion, Sun / Moon – Eyes.

Asambavat :

- Vaishvanara's Vishwarupa description impossible for Jatar Agni.
- It should be taken as Jatar Agni - Pratina Upasana.

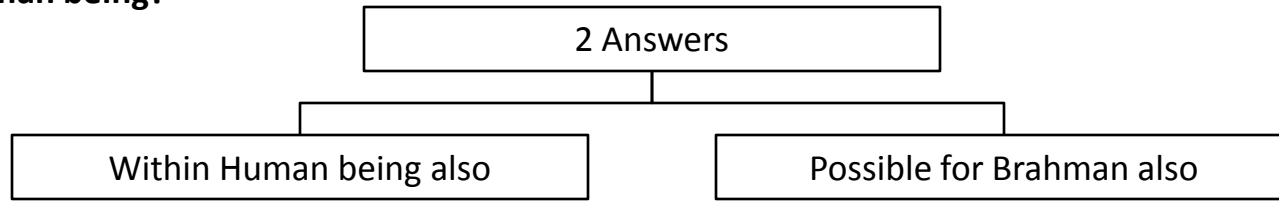
1st Reason :

- Tata Drishti Upadeshat, Tata Jatar Agni Rupena Brahman Upasana Upadeshat.

2nd Reason : Asambavat :

- Vishwarupa description not possible for Jatar Agni.
- Vaishvanara - is within human being.

How within human being?



- All pervading Brahman is within human being also, Does not say only – Antaha Pratishtitam.

Gita :

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेष्टाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmata vipasciteti II 1 II

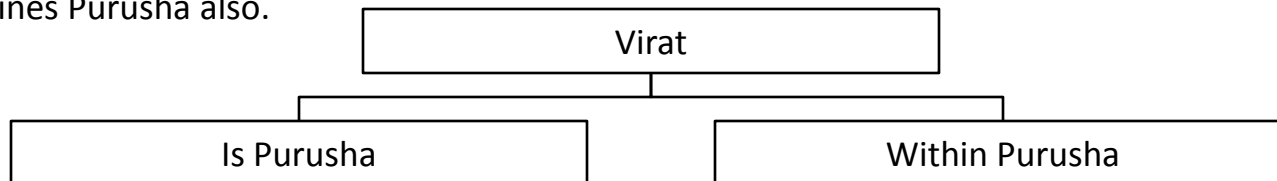
Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent Akasa, Realises all his desires along with omniscient Brahman. [II – I – 1]

Purva Pakshi :

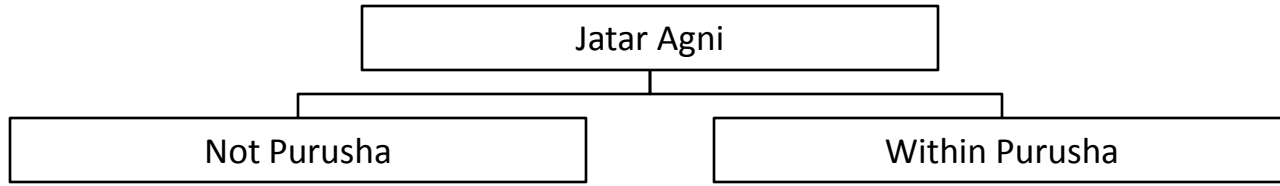
- Underlines Antah Pratishtitam.

Vyasa :

- Underlines Purusha also.



Purva Pakshi :



- Brahman is Purusha - individual, total and within Purusha also as Jatar Agni.
- Shatarupa declares Purusha also. Shabda... Na

Purva Pakshi :

- Because of usage of Vaishvanara Agni within individual and other reasons, Vaishvanara is not Brahman.

Siddantin :

- a) Upanishad wants Upasaka to meditate upon Brahman as Jatar agni. Therefore that word used.
- b) Vishwarupa description not possible for Agni
- c) Vaishvanara is the Purusha and within the Purusha.

Purva Pakshi :

- How you account for Gargya / Avania descriptions. They fit Agni only Chandogyo Upanishad :

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो
बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लो-मानि
बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः २

Tasya ha va etasyatmano vaisvanarasya murdhaiva
sutejascaksurvisvarupah pranah prthagvartmatma sandeho bahulo
bastireva rayih prthivyeva padavura eva vedirlomani
barhirhrdayam garhapatyo mano'nvaharya-pacana asyamahavaniyah II 2 II

Suteja [i.e., the bright and beautiful – heaven] is the head of this Vaisvanara self; Visvarupa [having many forms – the sun] is the eye; Prthagvartma [one who changes direction – air] is the prana; Bahula [pervasive – space] is the middle part; Rai [wealth – water] is the bladder; the earth [Pratistha – the support] is the feet; the sacrificial altar is the chest; the kusa grass is the hair on the chest; the Garhapatya fire is the heart; the Anvaharyapacana [i.e., the Daksinagni] fire is the mind; and the Ahavaniya fire is the mouth. [5 – 18 – 2]

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयं स यां प्रथमामाहुतिं
जुहुयात्तं जुहुयात्प्रा- णाय स्वाहेति प्राणस्तृप्यति १

Tadyadbhaktam prathamamagacchettaddhomiyaṃsa yam prathamamahutim
juhuyattam juhuyatpranaya svaheti pranastṛpyati || 1 ||

The First part of the food is like the first oblation. One who eats should offer it as an oblation to prana, saying, Pranaya svaha [i.e., I offer this as an oblation to prana]. With this, your prana becomes pleased. [5 – 19 – 1]

- Whatever is offered 1st to Vaishvanara, Vaishvanara should be Jatar Agni only.

How you Explain :

- Gargya Patni and Food descriptions?

Vyasa :

- With respect to Brahman all descriptions possible, All features belong to Brahman, glory of Brahman.
- Human - Feature talking belongs to human only, not to fire.
- Heat feature belongs to fire only not human.
- Everybody belongs to Brahman only, not fire only.

Gita :

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम्।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९.१६ ॥

Under Me as her supervisor, prakṛti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 16]

- Hence, Jatar Agni = Brahman. Therefore 1st offering goes to Brahman.
- Brahman within individual also.

Gita:

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५.२९ ॥

Knowing Me as enjoyer of sacrifices and austerities, the great Lord of all worlds, the friend of all beings, he attains peace. [Chapter 5 – Verse 29]

- Offering thru Jatar Agni goes to Brahman.

Gita :

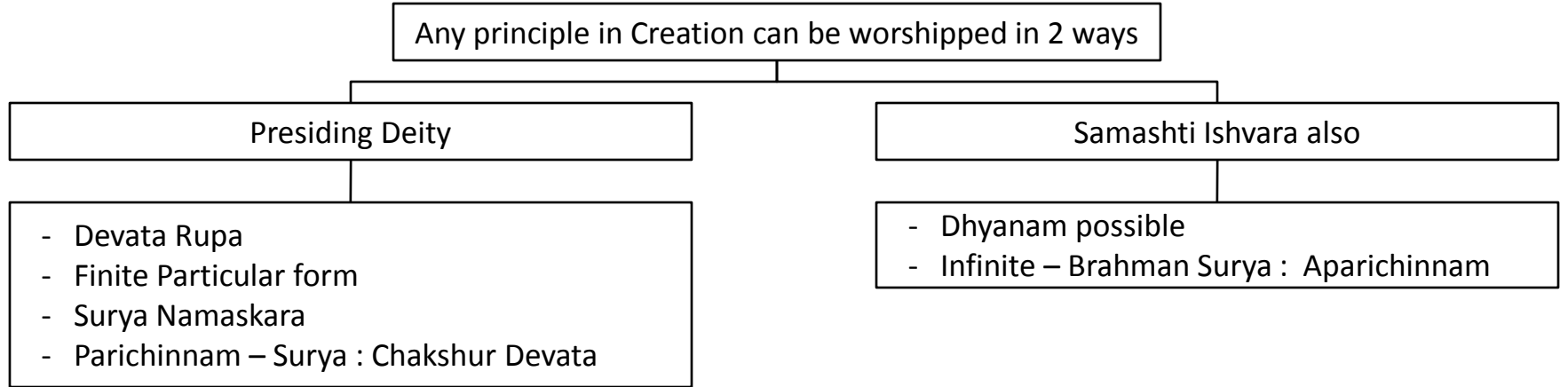
अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५-१४ ॥

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with Prana and Apana, digest the fourfold food. [Chapter 15 – Verse 14]

- In form of Jatar Agni, Brahman alone exists. Jatar Agni represents Brahman.

Corollary :

- Foundation of religious culture.



- Know from context... Eye problem to clear problem... Pray to Surya Devata... Finite Chakshur Devata.

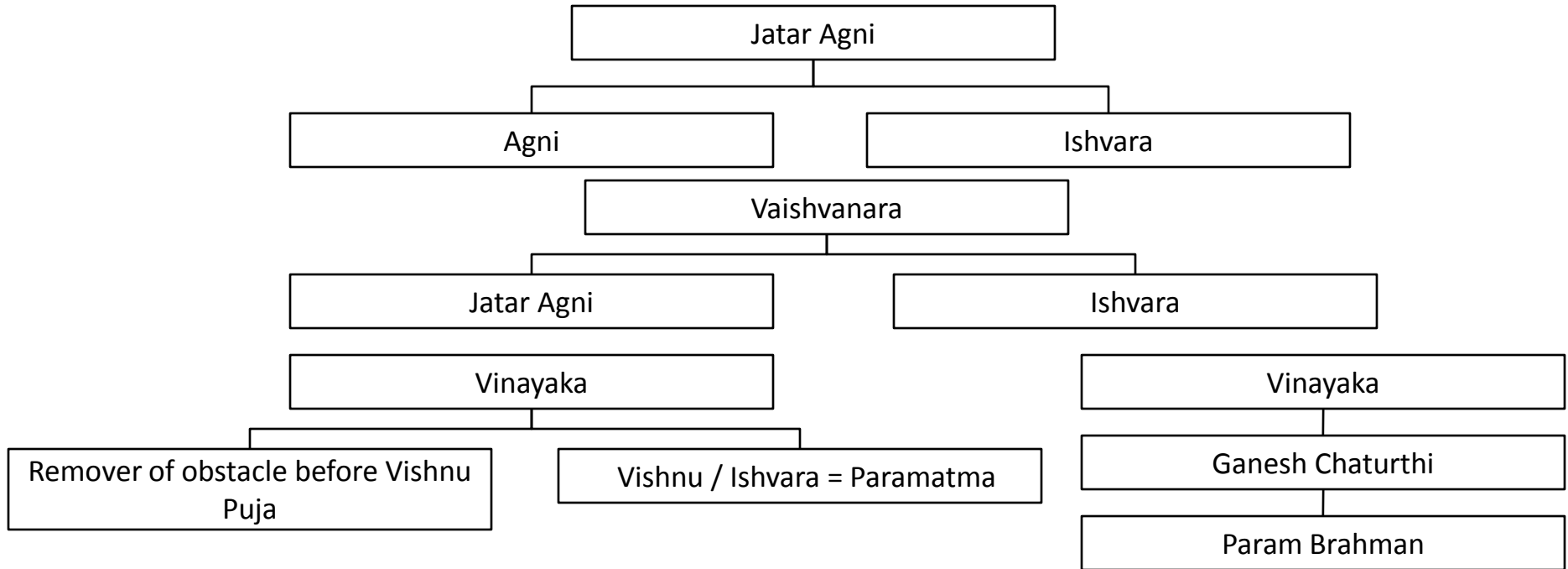
Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति ।
तदप्येष श्लोको भवति ॥ १२ ॥

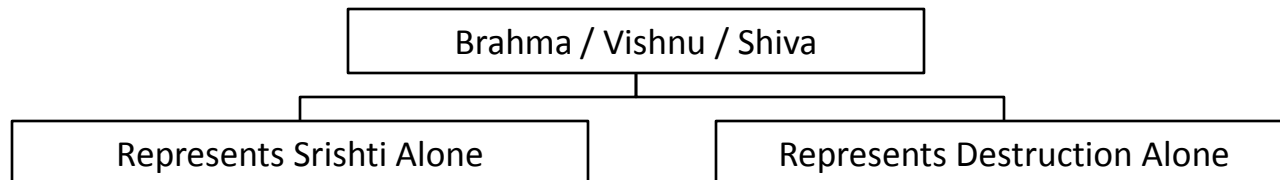
sa yascayam puruse yascasavaditye sa ekah ।
sa ya evamvit asmallokatpretya ।
etamannamayamatmanamupasankramati ।
etam pranamayamatmanamupasankramati ।
etam manomamayamatmanamupasankramati ।
etam vijnanamayamatmanamupasankramati ।
etamanandamayamatmanamupasankramati ।
tadapyesa sloko bhavati ॥ 12 ॥

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse.
[II – VIII – 12]

- Aditya – Represents Maya Sahitam, Brahman Ishvara alone.



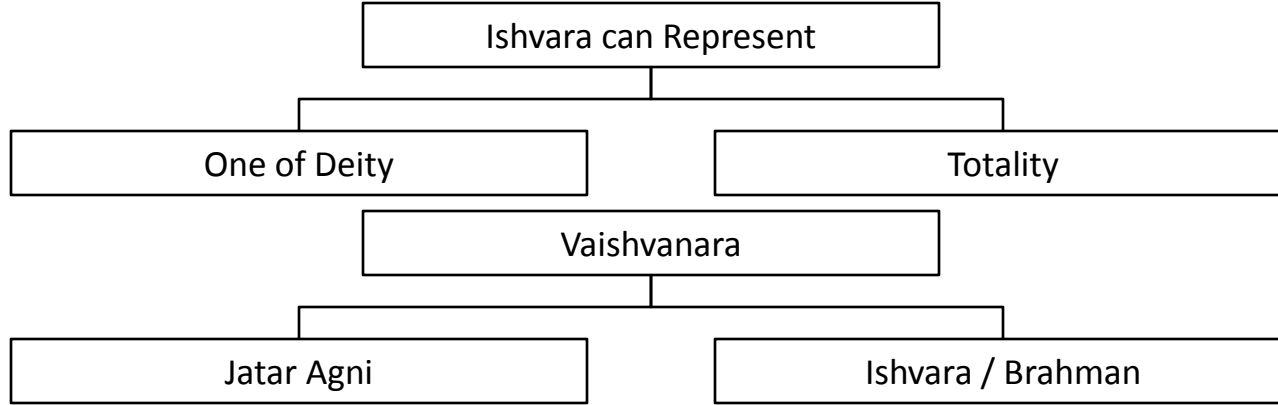
- Every Devata can be Parichinna Devata or Aparichinna Brahman.
- Vinayaka is Brahman, Anjaneya is Brahman, Rahu / Ketu is Brahman.



- Brahman can represent Srishti, Sthithi or Laya, Karanam.

Doubt :

- Vaishvanara - Don't say Ishvaran Koil.
- Shivaite's - Say Ishvaran Koil.
- Ishvara can represent finite deities. In Brahma Sutra, Maya Sahitam Brahman, Sarva Karta, Sarva Ishvara.



- Because of Viswarupam portion, Vaishvanara has to be Brahman only, not Jatar Agni.

Sutra 27 :

अत एव न देवता भूतं च ।

Ata eva na devata bhutam cha

For the same reasons (the Vaisvanara) cannot be the deity (fire) or the element (fire). [1 – 2 – 27]

General Analysis :

- Negates Devata Agni and Buta Agni. Vaishvanara occurring in Chandogyo Upanishad :

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो
बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिलो-मानि
बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः २

Tasya ha va etasyatmano vaisvanarasya murdhaiva
sutejascaksurvisvarupah pranah prthagvartmatma sandeho bahulo
bastireva rayih prthivyeva padavura eva vedirlomani
barhirhrdayam garhapatyo mano'nvaharya-pacana asyamahavaniyah II 2 II

Suteja [i.e., the bright and beautiful – heaven] is the head of this Vaisvanara self; Visvarupa [having many forms – the sun] is the eye; Prthagvartma [one who changes direction – air] is the prana; Bahula [pervasive – space] is the middle part; Rai [wealth – water] is the bladder; the earth [Pratistha – the support] is the feet; the sacrificial altar is the chest; the kusa grass is the hair on the chest; the Garhapatya fire is the heart; the Anvaharyapacana [i.e., the Daksinagni] fire is the mind; and the Ahavaniya fire is the mouth. [5 – 18 – 2]

Chandogyo Upanishad :

- Refers to Buta Agni... fire element outside individual or Devata Agni - Presiding deity of fire - Invisible intelligent principle.
- Because of reasons mentioned before.

4 Reasons :

a) Main Reason :

- Vishwa Rupa Devata fits only Brahman not Devata or Buta Agni.
- Devata - Part of Vishwarupa but can't be Viswarupam.

b) Sarva Anna Adanam :

- Upasaka will get Phalam of Sarva Annam.

c) Sarva Papa Nasha Phalam :

- Papam will go for Brahman Upasaka only not for Devata / Buta Upasaka.

d) Word Atma :

- Atma can be used only for Brahman. Buta Agni can't be Atma or Brahman infinite It is finite.
- Similarly Devata Agni - Can't be Atma or Brahman.

Word Analysis :

- 6 Words

a) Ataha – Eva :

- Because of 4 Reasons mentioned before only, Vaishvanara used in Chapter 5 – 18 – 2 Chandogyo Upanishad.⁷⁹⁶

b) Na Devata :

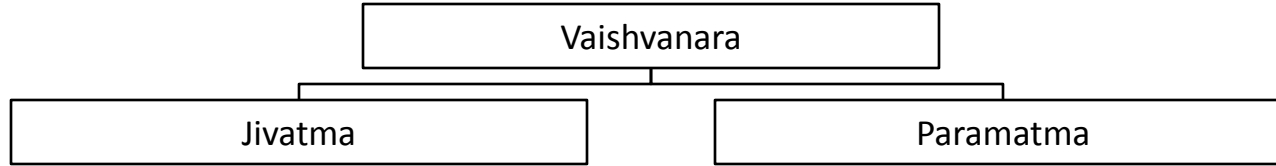
- Agni

c) Na Butan Cha :

- Not Buta Agni, One of 5 Elements.
- Jatar Agni / Devata / Buta Agni - Vada – Purva Pakshi negated.

d) 4th Purva Pakshi :

- Vyasa does not negate because of Atma there can be doubt.



- Atah Eva - Because of same reason, Vishwarupa can't belong to 'Jivatma'
- Sarva Atma Adaha - Phalam not possible for Jiva.
- Sarva papa Nasha - Phalam not possible for Jiva. Brahman – Infinite - Phalam not possible for Jiva.
- 4th Sutra of 7th Adhikaranam over out of 9 sutras.

Sutra 28 :

साक्षादप्यविरोधं जैमिनिः

Sakshadapyavirodham Jaiminih

Jaimini (declares that there is) no contradiction even (if by Vaisvanara) (Brahman is) directly (taken as the object of worship). [1 – 2 – 28]

- Samshayati - Avirodhanam Cha Vinihi.

Vyasa 1st Accepted :

- Vaishvanara is Jatar Agni only.
- Primary meaning of word.
- In this context Vaishvanara = Jatar Agni representing Brahman.
- Arrived at Brahman through Jatar Agni. Jatar Agni – Lingam - Representing Brahman.

Example :

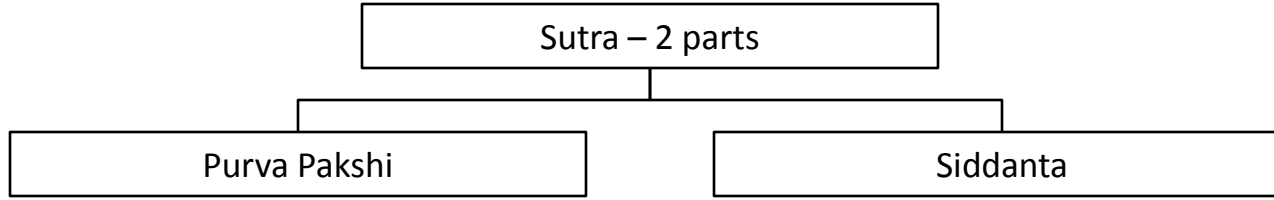
- Say Pranasvaha... Agni Represents Brahman.
- Offer flower to stone, Don't see stone but Lord.

Jaimini Rishi says :

- Vaishvanara directly reveals Brahman.

Lecture 86

- Sutra 26 – Word Analysis left out earlier.



Purva Pakshi : Part :

a) Antaf Pratishtanat :

- Because of location of Vaishvanara - Within body as mentioned in Shatapata Brahmanam.
- Shabda Aadibya - Because of usage of words.

b) Vaishvanara, Agni in Shatapata Brahmana

c) Aadibya :

- Because of other reasons, Gargya Patya visualisation in Chandogyo Upanishad :

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो
बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि
बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः २

Tasya ha va etasyatmano vaisvanarasya murdhaiva
sutejascaksurvisvarupah pranah prthagvartmatma sandeho bahulo
bastireva rayih prthivyeva padavura eva vedirlomani
barhirhrdayam garhapatyo mano'nvaharya-pacana asyamahavaniyah II 2 II

Suteja [i.e., the bright and beautiful – heaven] is the head of this Vaisvanara self; Visvarupa [having many forms – the sun] is the eye; Prthagvartma [one who changes direction – air] is the prana; Bahula [pervasive – space] is the middle part; Rai [wealth – water] is the bladder; the earth [Pratistha – the support] is the feet; the sacrificial altar is the chest; the kusa grass is the hair on the chest; the Garhapatya fire is the heart; the Anvaharyapacana [i.e., the Dakshinagni] fire is the mind; and the Ahavaniya fire is the mouth. [5 – 18 – 2]

- And reference to offering food in Chapter 5 – 19 – 1 of Chandogyo Upanishad.

Chandogyo Upanishad :

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयं स यां प्रथमामाहुतिं
जुहुयात्तं जुहुयात्प्रा-णाय स्वाहेति प्राणस्तृप्यति १

Tadyadbhaktam prathamamagacchettaddhomiyaṃ sa yaṃ prathamamahutim
juhuyattam juhuyatpranaya svaheti pranastrpyati || 1 ||

The First part of the food is like the first oblation. One who eats should offer it as an oblation to prana, saying, Pranaya svaha [i.e., I offer this as an oblation to prana]. With this, your prana becomes pleased. [5 – 19 – 1]

- Supply 2 words - Vaishvanara and Brahman... After Na...
- Antaf Pratishtanam Na Brahman Iti Chet.
- Vaishvanara not Brahman Upto this is Purva Pakshi.

Purva Pakshi : Part :

- Because, if location of Vaishvanara and usage of Vaishvanara and Agni and because of other reasons, Vaishvanara is Brahman...

Siddantin part :

- Iti Chet... suppose an objection is raised, our answer... begins from Iti Chet Na...
- Na – Means Purva Pakshi - Not correct objection not valid.

d) Tada Drishtyupadeshat :

- Because of prescription of Brahman Upasana in the form of Vaishvanara Agni.
- Upadeshat - Means description. Drishti = Brahman Upasana in the form of Vaishvanara Agni.
- In Shatapata Brahmana mantra and in Chandogyo Upanishad – Chapter 5 – 18 – 2.

e) Ashambhavat :

- Because of impossibility of Vishwarupa description w.r.t. Jatar Agni , digestive fire... connect to “NA”.
- Because of impossibility of Vishwarupa description to Vaishvanara Agni... Your objection is not right.

Objection is :

- Vaishvanara is not Brahman is not right. Vaishvanara is Brahman only.

f) Adhyate :

- Shatapata Brahmanam reveals this Vaishvanara Purusha Api Cha, as Purusha.
- Therefore your objection is not Correct.

Sutra 28 :

साक्षादप्यविरोधं जैमिनिः

Sakshadapyavirodham Jaiminih

Jaimini (declares that there is) no contradiction even (if by Vaisvanara) (Brahman is) directly (taken as the object of worship).[1 - 2 - 28]

General Analysis :

Jaimini Rishi interpretation :

- Disciple of Vyasa and author of Purva Mimamsa Sutram to show Vaishvanara referred in

Chandogyo Upanishad :

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो
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- Main sentence of this Adhikaranam.

Tip :

- Remember Controversial mantras of Brahma sutra.
- Vaishvanara refers to Brahman or digestive fire.
- Upon digestive fire visualise, Brahman, is indirect method.
- Vaishvanara through digestive fire.

Previous Sutra :

- Vaishvanara refers to Jatar Agni and digestive fire symbolises Brahman.
- Jatar Agni – Prateekam for Brahman.

How to do Upasana?**Meditate :**

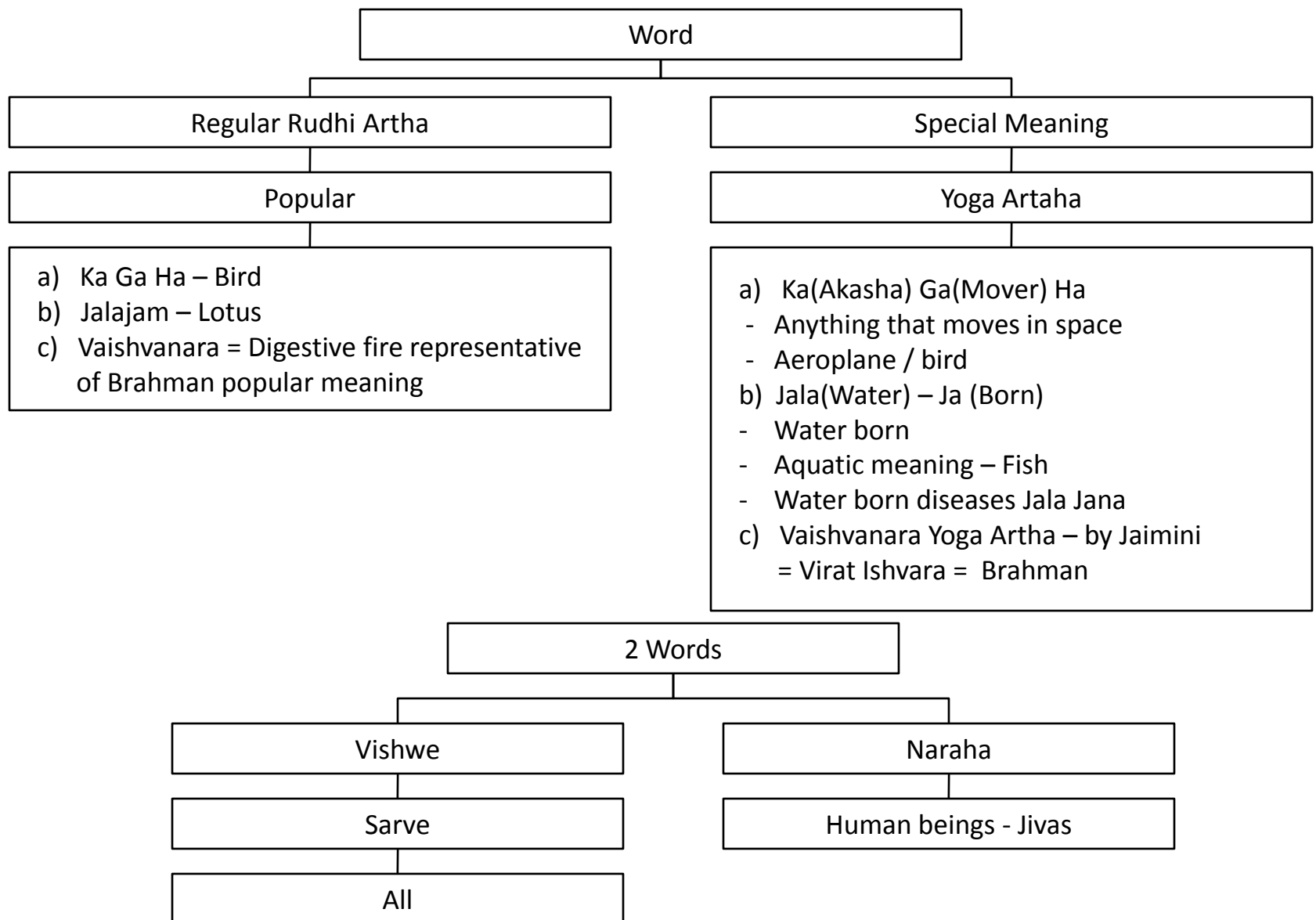
- Shiva Linga – Laya Karanam – Shiva
- Ganesha – Turmeric remover – Obstacle
- Devi - Flame of Lamp - Shakti of creation.
- Virat - Digestive fire – Brahman.

Jaimini's Contribution :

- Need not go through digestive fire, Vaishvanara can directly reveal Brahman.

Jaimini Justifies :

- Every word has 2 meanings.



- Visve Naraha Yasya Saha – Vishvanaraha. Vishvanara Eva Vaishvanara.
- That Lord who includes all living beings Virat Ishvarah.
- Macro includes all micro.
- See all inclusive Lord - No need to go to stomach – Jatar Agni.

- Which Artha you should take - Rudi or yoga?

1) 1st Take :

- Rudi – Artha - Popular meaning - Baliyati.
- If not fitting go to yoga Artha. Like Vachyarth and Lakshyarth.

Popular Meaning	Yoga Artha
Digestive Fire	Cosmic lord

Example :

- “Bring water / is drunk”
 - Digestive fire doesn’t fit Vaishvanara description :
 - Heaven = Head
 - Sun = Eye
 - Space = Trunk
 - Ocean = Bladder
 - Earth = Feet
 - No Avirodh, no contradiction, violation of rule.
- Can't fit digestive fire within stomach

Example :

- ‘Set’ - Word meaning – Noun / Verb - Study context - Here yoga Artha fits.

Word Analysis : 4 Words :

- Sakshat Api Avirodham : Jamini

a) Sakshat Api :

- Directly – Vaishvanara = Cosmic lord = Brahman in Chapter 5 – 18 – 2.

b) Avirodha :

- No contradiction, Mistake, Error, Violation.

c) Jaimini Vadati :

- Says Jaimini, Vyasa's disciple.
- Mail train - Stops 5 stations – Jatar Agni represents Brahman.
- Express – Reaches direct destination = Jaimini.

Next Sutra 29 :

अभिव्यक्तेरित्याश्मरथ्यः ।

Abhivyakterityasmarathyah

On account of the manifestation, so says Aasmarathya.[1 – 2 – 29]

General Analysis : Jaimini interpretation :

- Problem comes = Not in Vyasa's interpretation.
- Vaishvanara = Agni – Ahavania, Gargya – Agni, Both aspects of fire.

Shatapata Brahman :

Question 1 :

- How you explain details of fire?

Question 2 :

- Antah Pratishtitam Vaishvanara within human being.

Question 3 – Chandogyo Upanishad :

- Chapter 5 – 18 – 2 – Gargya – Aspect of fire – How you explain?

Vyasa :

- a) Agni has to be taken Rudhi Artha not Yoga Artha :

Primary Meaning	Secondary Derived Meaning
- Fire = Agni	<ul style="list-style-type: none"> - Agye Nayati Gachhati iti Agni - One who moves in front leader - Vaishvanara refers to leader not to fire (Cosmic Lord)

b) Shatapata Brahman :

- Anta Pratishtitam
- Bhagawan all pervading
- Digestive fire within body also Bhagawan
- Bhagawan also within body.

e) How you explain Vaishvanara :

- 2 Aspects of fire Gargya / Ahavania?
- All different aspects of Brahman only.
- Tamil Nadu / India only. 1st Glory of India.

Gita :

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशंसंभवम् ॥ १०-४१ ॥

Whatever that is glorious, prosperous or power - ful in any being, that know you to be a manifestation of a part of my Splendour. [Chapter 10 – Verse 41]

- Aspects of Brahman only, Sarvatmatvat Brahmanaha.

Problem :

- Chandogyo Upanishad : Chapter 5 – 18 - 1

Chandogyo Upanishad :

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं
विद्वांसोऽन्नमत्थ य- स्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं
वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मस्वन्नमत्ति १

Tanhovacaite vai khalu yuyam prthagivemamatmanam vaisvanaram
vidvamso'nnamattha yastvetamevam pradesamatramabhivimanamatmanam
vaisvanaramupaste sa sarvesu lokesu sarvesu bhutesu sarvesvatmasvannamatti II 1 II

The king said to the Brahmins : Those of you who are here meditate on the Vaisvanara Self only in part. [That is why when you eat you think you are eating separately]. He who worships the Self as all-pervasive and infinite, enjoys eating through whoever eats in the worlds, through all beings, and through all selves. [5 – 18 – 1]

Pradesha	Matram
Space	Limited

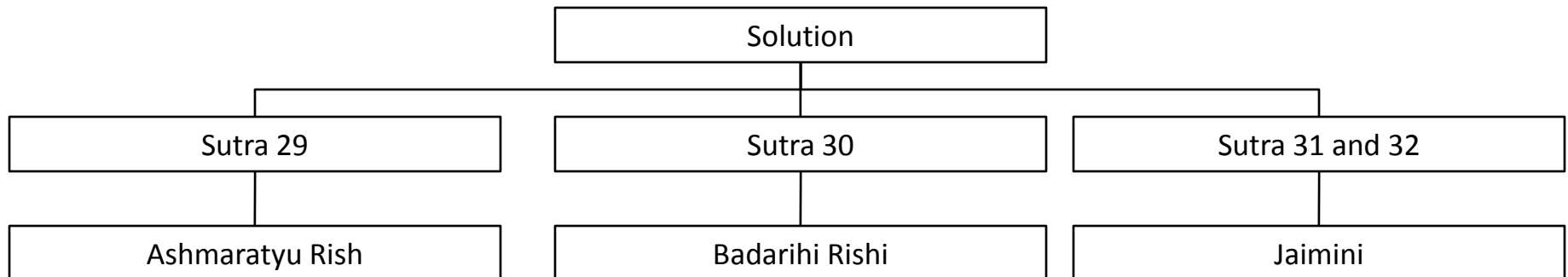
Cha :

- One who talks of a problem, we don't understand and gives a solution we don't understand.

Upanishad Says :

- Vaishvanara is spatially limited – How? If Jatar Agni – Limited ok

Pradesha Matram :



7th Adhikaranam : 28 Sutra :

Chandogyo Upanishad :

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो
बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लो-मानि
बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः २

Tasya ha va etasyatmano vaisvanarasya murdhaiva
sutejascaksurvisvarupah pranah prthagvartmatma sandeho bahulo
bastireva rayih prthivyeva padavura eva vedirlomani
barhirhrdayam garhapatyo mano'nvaharya-pacana asyamahavaniyah II 2 II

Suteja [i.e., the bright and beautiful – heaven] is the head of this Vaisvanara self; Visvarupa [having many forms – the sun] is the eye; Prthagvartma [one who changes direction – air] is the prana; Bahula [pervasive – space] is the middle part; Rai [wealth – water] is the bladder; the earth [Pratistha – the support] is the feet; the sacrificial altar is the chest; the kusa grass is the hair on the chest; the Garhapatya fire is the heart; the Anvaharyapacana [i.e., the Daksinagni] fire is the mind; and the Ahavaniya fire is the mouth. [5 – 18 – 2]

Primary Meaning :

- Digestive fire
- Rudhi Artha – Jatar Agni

Secondary Meaning – Yoga Artha : Brahman

4 Sutras :

- Vaishvanara represented by Jatar Agni as symbol is Brahman only.
- Meditate on Ishvara as Jatar Agni (symbol)
- Like Shiva Linga / Shaligrama / Turmeric powder.
- Finite Prateekam - For infinite Brahman.

Sutra 28 :

Jaimini :

- Vaishvanara Sakshat Brahman not through Jatar Agni Etymologically (Secondary meaning)

Support :

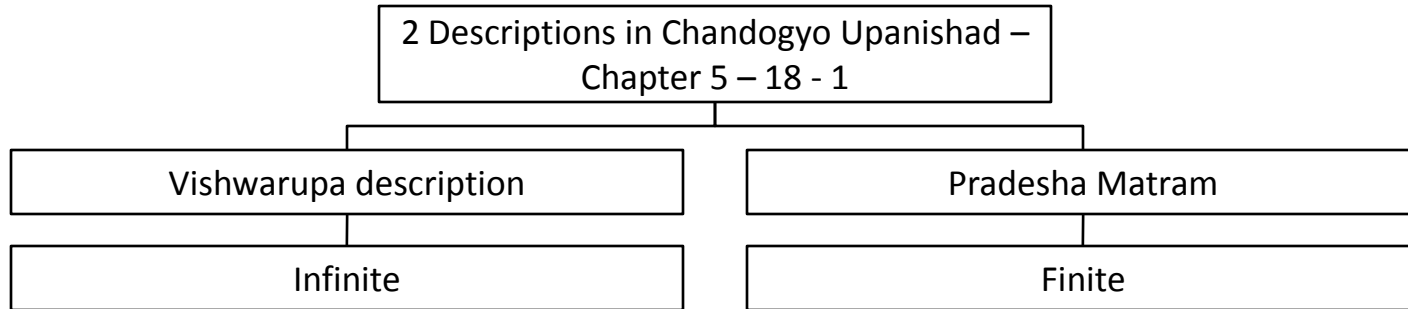
- Vishwarupa Ishvara description. When Rudhi Artha does not fit, take yoga Artha.

Problems : Sutra :

- 29, 30, 31, 32

Sutra 29 :

- Pradesha Matram, Leeyate Iti Matram, spatially Measurable / Finite.



Sutra 29 :

अभिव्यक्तेरित्याश्मरथ्यः ।

Abhivyakterityasmarathyah

On account of the manifestation, so says Aasmarathya.[1 – 2 – 29]

- Because of finite manifestation of Brahman for Upasaka Bokta.
- Finite description of Vaishvanara is proper because of special manifestation for devotee.

Iti :

- In this manner Aasmarathya answers the objection.

Sutra 30 :

अनुस्मृतेर्बादरिः ।

Anusmriterbadarih

For the sake of meditation or constant remembrance—so says the sage Badari. [1 – 2 – 30]

- Ishvara is infinite, Upasaka can meditate, visualise, conceptualise, on his finite mind alone.
- Lord is Apradesha Matram - Infinite content.
- Container – Finite Pradesha Matram. Visualised by finite mind, hence Vaishvanara = Finite.

Sutra 29	Sutra 30
<ul style="list-style-type: none">- Abivyaktaha- Lord appears in Puja ram- Finite place	<ul style="list-style-type: none">- Here finite mind limited

Word Analysis :

- Anusmritehe Badarihe.
- Because of visualisation of Brahman within finite mind - , Pradesha Matram is fine.
- Based on locus of visualisation.

Sutra 31 :

सम्पत्तेरिति जैमिनिस्तथा हि दर्शयति ।

Sampatteriti jaiministatha hi darsayati

Because of imaginary identity the Supreme Lord may be called Pradesa Matra (span long). So says Jaimini because so (the Sruti) declares. [1 – 2 – 31]

General Analysis :

- Search within Veda itself, Scan Veda - Pradesha Matram of Chandogya Upanishad :

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं
विद्वांसोऽन्नमत्थ य- स्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं
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- Sama Veda used in Shatapata Brahmana portion in Vachaneshi, Brahmanam – In Shukla Yajur Veda.
- At end of this Brahmanam is Brihadaranyaka Upanishad and Isavasya Upanishad.

Beginning :

- Pradesha Matram Eva Nai - Lord all pervading with heaven as head, sun, moon as eyes, space as body - Vishwarupa description given.
- Total Vishwarupa can't be visualised. I am going to give you special Sampad Upasanam.
- Sampatti Upasana - Visualisation of bigger one in smaller one.
- From Murdha - Head to Chibuktam – Chin Visualise Vishwarupa - Sampatti Upasanam.

Virat	My
<ul style="list-style-type: none">- Head- Eyes – Sun – Moon- Nose- Body – External space- Bladder - Oceans- Seat- Limitless version	<ul style="list-style-type: none">- Head- Eyes- Nose- Space in my mouth- Saliva, Bladder- Chibuktam – Chin- Limited Pradesha Matram Version

Word Analysis :

a) Sampatte :

- Because of meditation prescribed in Shatapata Brahmanam within our face itself.

b) Pradesha Matram Sadhu :

- Pradesha Matram is perfectly all right in Chandogyo Upanishad :

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बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः २

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Ashtotaram :

- Kailasha Vasine Namaha, Sarvagata Namaha.
- In Kailasa and All pervading. In particular form, in particular place.
- In original form all pervading.

Panchami Vibakti :

- Abuyukte, Anusmrute, Sampatti. Reason - Because of special meditation prescribed.

c) Iti :

- In this manner Jaimini answers objections.

d) Tata hi Darsayati :

- In this manner, another Upanishad describes Vaishvanara in finite Pradesha Matram(In Shatapata Pramanam.)

आमनन्ति चैनमस्मिन् ।

Amananti chainamasmin

Moreover they (the Jabalas) teach that this (Supreme Lord is to be meditated upon) in this (the space between the head and the chin). [1 – 2 – 32]

- Jaimini's Extension.
- All pervading within face for Upasana only.

Jabala Upanishad :

अथ हैनमत्रिः पप्रच्छ याज्ञवल्क्यं य एषोऽनन्तोऽव्यक्त
आत्मा तं कथमहं विजानीयामिति ॥
स होवाच याज्ञवल्क्यः सोऽविमुक्त उपास्यो य
एषोऽनन्तोऽव्यक्त आत्मा सोऽविमुक्ते प्रतिष्ठित इति ॥
सोऽविमुक्तः कस्मिन्प्रतिष्ठित इति । वरणायां नाश्यां च
मध्ये प्रतिष्ठित इति ॥
का वै वरणा का च नाशीति ।
सर्वानिन्द्रियकृतान्दोषान्वासयतीति तेन वरणा भवति ॥
सर्वानिन्द्रियकृतान्पापान्नाशयतीति तेन नाशी भवतीति ॥
कतमं चास्य स्थानं भवतीति । भ्रुवोर्ग्राणस्य च यः
सन्धिः स एष द्यौर्लोकस्य परस्य च सन्धिर्भवतीति । एतद्वै
सन्धिं सन्ध्यां ब्रह्मविद उपासत इति । सोऽविमुक्त उपास्य इति ।
सोऽविमुक्तं ज्ञानमाचष्टे । यो वैतदेवं वेदेति ॥ २॥

Atha hainamatrih paprachcha yajnavalkyan ya eshoanantoavyakta
Atma tan kathamahan vijaniyamiti ||
Sa hovacha yajnavalkyah soavimukta upasyo ya
Eshoanantoavyakta atma soavimukte pratishthita iti ||
Soavimuktah kasminpratishthita iti | varanayan nashyan cha
Madhye pratishthita iti ||
Ka vai varana ka cha nashiti |
Sarvanindriyakritandoshanvarayatiti tena varana bhavati ||
Sarvanindriyakritanpapannashayatiti tena nashi bhavatiti ||
Kataman chasya sthanam bhavatiti | bhruvorghranasya cha yah
Sandhih sa esha dyaurlokasya parasya cha sandhirbhavatiti | etadvai
Sandhin sandhyam brahmadev upasata iti | soavimukta upasya iti
Soavimuktan jnanamachashte | yo vaitadevan vedeti || 2||

Thereafter the sage Atri (son of the creator Brahma) asked of Yajnavalkya: ‘How am I to realize the Self which is infinite and Unmanifest?’ (To this) Yajnavalkya replied: That Avimukta (Lord Siva as the redeemer) is to be worshipped; the Self which is infinite and Unmanifest, is established in (i.e., is non-different from) the Avimukta (in Ishvara, possessed of attributes)’. ‘Which is that (place) where Avimukta is established?’ ‘He is established in between varana and Nasi’. ‘What is (meant by) varana and what (by) nasi?’ ‘The varana is so called as it wards off all the faults committed by the (ten) organs (of perception and action). The nasi is so named as it destroys all sins committed by the (ten) organs. (The place between the varana and the nasi is the meeting place of the upper part of the nose and the centre of the eye brows). ‘Which is the seat of that (Avimukta)?’ ‘That, which is the (well known) juncture of the eye brows and the nose, is the juncture of heaven (in the form of the crown of the head) and this world (in the form at the end of the chin). The knower's of the Veda worship indeed this juncture (Samadhi) as Sandhya (in their daily worship). That Avimukta is to be worshipped. He who knows this thus (the true nature of the Avimukta), imparts the wisdom of the Avimukta (that the individual Self is no other than the Attributeless Brahman, to his disciples) [Verse 2]

- Infinite Atma, Paramatma, abides in Jivatma, identical with Jivatma.
- Paramatma Jivatmani Pratishtitaha, Where Jiva is located.
- Jiva is located in Varana – Naati Cha Madhye Pratishtitam.
- Jiva located between Varanam(Eye brows) and Naati (Nose).
- Bruvoho Pranasya Madhye, forehead – Tilak - Symbol of Brahman.
- Vana – Naasi Sandhi, Bru – Naasa Santihi, Avimukta Ishvara = Kashi Vishwanatha.

Kaivalyo Upanishad : Kashi Vishwanatha

यः शतरुद्रीयमधीते सोऽग्निपूतो भवति,
सुरापानात्पूतो भवति,
ब्रह्महत्यात्पूतो भवति,
कृत्याकृत्यात्पूतो भवति,
तस्मादविमुक्तमाश्रितो भवति।
अत्याश्रमी सर्वदा सकृद्वा जपेत् ॥ (फ.प.-१)

*Yah śatarudrīya-madhīte so-'gnipūto bhavati,
surā-pānāt-pūto bhavati,
brahma-hatyāt-pūto bhavati,
kr̥tyā-kr̥tyāt-pūto bhavati,
tasmād-avimuktam-āśrito bhavati,
atyāśramī sarvadā sakṛdvā japet.*

He who studies the Satarudriya becomes purified by fire, is purified from the sin of drinking, is purified from the sin of killing a brahmana, is purified from sin arising from all commissions and omissions. Therefore, he gains his refuge in the One who never leaves the Truth Consciousness, Siva, the Supreme Self. One who belongs to the highest order of Life should repeat this always or at least once (a day). [Phala Prapti Sloka 1]

- Shatapata - Lord in whole face, Jabala - in forehead. Pradesa Matram – Ok.

Word Analysis :

a) Aanavanti – cha :

- Jabala Upanishad also talks about - Vadanti.

Small up :

- 2nd Mantra
- Shatapata - Spatially limited Brahman - Jabala – Within eyebrows – Limited.

b) Enam :

- Vaishvanara - Talks about Brahman.

c) Asmin :

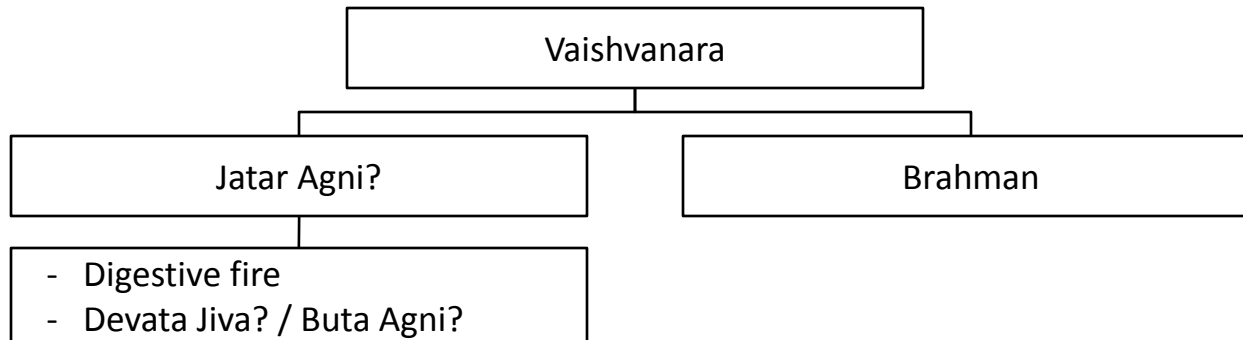
- Within face, keeping 2 Veda mantras, Chandogyo Upanishad uses Pradesha Matram.
- Vaishvanara 7th Adhikaranam over of 2nd Pada.

Summary :

1) Vishaya :

- Word Vaishvanara occurring in Chandogyo Upanishad : Chapter – 5 – 18 – 2.

2) Samshaya :



3) Purva Pakshi :

- Vaishvanara = Jatar Agni alone, digestive fire - Because it is primary meaning of fire and finite description given.

4) Siddantin :

- Vaishvanara = Brahman alone, Vyasa – Says. Indirectly Brahman through Jatar Agni.
- Jaimini – Says Vaishvanara directly is Brahman. All infinite and fire can be connected to Brahman.

Brahman	Finite
<ul style="list-style-type: none">- Limitless- Formless – Can include all forms	<ul style="list-style-type: none">- Can't include infinite- In Particular form- In Jatar Agni, infinite does not fit

5) Sangatihi :

- 1st Adhyaya / 2nd Pada / Last Adhikaranam ok.

2nd Pada :

- 7 Adhikaranam's, All are Aspashta Brahman Linga Vakya Samanvaya.
- Where vague statements dealing with Brahman analysed and established.
- Aspashtam – 'Vaiushvanara' – Brahman not clear.

